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[E. V. WILSON,]

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[LOMBARD, ILL.]

WHOLE No. 29.

For the Spiritualist at Work.

ALWAYS WAITING.

BY PROF. VAN HYATT, of California.

Always waiting for the morrow,
Waiting with an anxious heart,
Sadness, toil, and mingled sorrow,
With the twilight will depart.
Hopes that cheer the drooping spirit
Linger in the murky shade,
Waiting till our efforts merit
All for which our souls have prayed.

Only waiting at the portal,
Watching for a welcome sail;
For a light from soul of mortal,
Gleaming from behind the veil.
Waiting for a blissful token,
From the spirit's peaceful shore,
Watching till the "bowl is broken,"
And the beatman droops his oar.

Bending faith to sense and reason,—Milk for babes and meat for men, Matching in and out of season,
Up to three score years and ten.
Holding fast to knowledge given,
Faithful to the tiny ray,
Duties done will make a heaven
Be the field where'er it may.

Waiting not to pine o'er blunders
Made in life's bewildered tread,
Truth, and not the unsolved wonders,
Saves the living and the dead.
Angel voices onward cheer me,
When with waiting weary grown;
Yearning voices ever near me,
Saying, "Gather what you've sown."

Spirit yearnings for the meeting
With the dear ones over there,
Daily haunt me. Will the greeting
Be of such we all can share?
Yes, my soul responds with pleasure,
Kindling into joyous flame,
Filling up the spirit's measure,
All shall know their angel name.
Chicago, Ill., Aug. 19, 1875.

For the Spiritualist at Work.
LIFE IN THE SPHERES.

BY GROVER C. STEWART, Author of "The Hierophant."

And behold another scene in this strange drama. A spirit who, on earth, had been a distiller and drunkard, rushed in, followed by a rabble, a tumultuous crowd. His dress seemed to be formed of concentric circles, representing the worm of the still, and he was encased in it, even as the snail is surrounded by his shell. Indeed, this satanic coil seemed to be part and parcel of himself. I now learned that men on earth became so identified with their peculiar pursuit or calling, that the implements of their trade were so incorporated into their being that they became apparently part of themselves.

This spirit had, while on earth, been noble in appearance, of a commanding figure, and amiable disposition. But he now seemed bloated, and scarred all over with the marks of degradation. As he entered, some supposed a real, huge serpent had coiled around him; and indeed, within that worm of the still (the worm that never dies) could be seen by the close observer what seemed to be a living monster, with widely extended jaws and forked tongue. He seemed, too, to kiss his victim, and feed upon the vile aroma of his breath! And the breath of the monster was sulphurous and mingling with the breathings of the spir-

it, surrounded them both with an atmosphere so disgusting that none but the denizens of the dram shop could endure the stench. It seemed highly charged, too, with the seeds of all diseases incidental to civilized life!

And lo! what at first appeared to be but one head multiplied itself, and formed as it were a canopy over the spirit's head! And lo! every head had a name on its forehead : and I read the names, Murder, Robbery, Revenge, Hatred, Oppression, Lust, Gluttony, Intemperance, Lewdness, etc. And behold, the breath of every head was a fetid vapor, and in these vapors I could see the seeds of every disease; and I read their names, Palsy, Plague, Fever, Consumption, Cholera, Insanity. And behold, all over the worm of the still I could see eruptions, boils, gangrenes, for the worm seemed endowed with the life and spirit of the serpent within, and it was covered with scales, and every scale was as the scab or scar of a former eruption. And his tail was like to the sting of a scorpion, and it was elastic, and distance was no protection, for its damning virus, distilled into parental veins, poisoned the off-spring, even to the third and fourth genera-And I remembered the vision of the human heart, described by Pollock, in the following lines:

"But how shall I describe

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What nought resembles else my eyes hath seen?

Of worm or serpent kind it something looked,

But monstrous, with a thousand snaky heads,

Eyed each with double orbs of glaring wrath:

And with as many tails, that twisted out

In horrid revolution, tipped with stings:

And all its mouths, that wide and darkly gaped,

And breathed most poisonous breath, had each a

sting;
Forked, and long, and venomous, and sharp;
And in its writhings infinite, it grasped
Malignantly, what seemed a *heart*, swollen black,
And quivering with torture most intense:
And still the heart, with anguish throbbing high,
Made effort to escape, but could not; for
Howe'er it turned, and oft it vainly turned,
The complicated foldings held it fast,
And still the monstrous beast with sting of head
Or tail transpierced it, bleeding evermore!
What this could image much I searched to know,
And while I stood, and gazed, and wondered long,
A voice from whence I know not, for no one
I saw, distinctly whispered in my ear
These words, 'This is the worm that never dies.'"

Here my guide touched my eyes again, and I saw more deeply into the mysteries of human existence. And I saw minute golden threads, and they were many, and so strong that they could hold the mightiest war vessel to its moorings. And behold, these golden cords connected this unhappy man, now within the foldings of the basilisk, with two parental hearts. I could see them in the distance; noble, grand, majestic. A father, a mother, hovering around a beloved son, anxious to rush to his deliverance, only waiting for that "tide in his affairs, which, taken at the flood, must lead to his" salvation, his deliverance from the force of life-long habit. On their features I could see self-condemnation, sympathy, and hope, striving for the mastery. Self-condemnation, because of his false training; sympathy, because, with all his faults, they loved him still: ave. loved him with a love that would drag them down to hell with him, should they be unable to lift him from his degradation and misery; and hope shed a halo of joy over their

anxious faces, for they saw in the great future his certain emancipation from the deadly folds of this monster.

The crowd that followed him were well fitted to embellish the scene, and follow such a leader. First, came his body guard, his customers in the earth life. They had been the jobbers between him and the grand army of guzzlers. Most gladly would he now part company with them, but they insisted on giving him a welcome to the spheres. They sang glorification songs: they ironically ascribed to him all the virtues and powers of a demi-god-They were a ribald crew, and acted over again the drunken carnivals of earth. But following them loomed up a sadder sight: Parents, wives and children, brothers, sisters, friends; famine stricken, gaunt, and pale, they came in crowds from the slums of the cities, from the dens of vice, from alms-houses, from suicidal hands, and from the scaffold; and pointing to the coiled monster, with one accord they cried, Behold our ruin; behold the author of our misery!

And I beheld another wonder in heaven This surging mass of immortals, this grand conclave of the spirit hosts, seemed at first to be repelled with disgust from the many headed monster and his victims; but when this motley crowd appeared a change came over the spirit of the dream. Love for the race, compassion for the vile, sympathy for the unfortunate, like an electric flash, inspired the grand mass to attempt their deliverance. Friendly hands were extended, they closed in around them, and fain would lead them away to rest from their wanderings; but in vain, for inspired as they were by the ruling passion, strong in death, no manifestation of sympathy, no entreaty, no appeals to their reason, seemed for a moment to divert them from their present course. Some followed their leaders in vice, seeking revenge; others, because of the excitement. Wives followed their husbands, and ragged urchins clustered around their pa-Earth life in its most melancholy aspects seemed to have been transferred en masse to the heavenly plains, and now at least there seemed no power sufficient to counteract or stay its baleful march to deeper damnation.

I wept much at the melancholy spectacle. Heaven invaded by hell! Pandemonium inaugurated in the midst of the New Jerusalem. One of the leaders of a gang of earth's desperadoes fleeing for refuge into the very center of the Church triumphant, and yet surrounded in this holy place by a crowd of his victims, whose proper place was in the infernal regions!

My guide said to me, "Dry up thy tears; judge nothing before its time, but observe well and consider. There is a power here that will yet deliver these prisoners of vice from their chains. Revenge attracts the few; Love impels the many. This ragged crowd consists of family groups, held together through all their strange vicissitudes by love, and that sacred flame will yet prove to be their salvation."

After the noise incidental to this foray had subsided, these interlopers seemed abashed at their own boldness, and began to cast about them for an avenue of escape; but every line of retreat was closed. Above and around them life.

legions of bright spirits hemmed them in, and they seemed to be the lawful prey of the saints. I wondered why they did not by will power extricate themselves; but my guide said they were so gross that they had not been able to learn that art.

In attempting to pass in one direction, these creatures encountered a little knot of broadbrims, who quietly said to them, "Friends, be quiet: thee cannot pass this way; wait on the spirit." In another direction, some Wesley men shouted, "Glory to God. Come down now, and convert these poor sinners-a," and for a brief moment earthly habits seemed about to resume their sway. But hark! what are these gentle zephyr whispers, even as the still small voice of Deity! The voice of thanksgiving and the voice of melody. By degrees the sounds grew louder and more distinct; it seemed as though the atmosphere was alive with vocal sounds, and that every ray of light and every atom had a mouth, and every mouth a song. And behold, they sang the song of deific love, incarnated in the human soul, and going forth, conquering and to conquer.

The crowd within this old temple caught the inspiration, and even quite a number of the poor outcasts in our midst joined in the grand chorus; and thus by degrees the fires of love began to melt the ice which, on earth, had accumulated around so many hearts.

But when the moderator arose and with majestic mien, but with the simplicity of a child, pointed them to a higher life, explained the nature of the forces which hitherto had enslaved them, showed them the only way of escape, but bade them be of good cheer, they made the old building ring with applause. One little fellow, whose calling on earth was symbolized by a bundle of newspapers carried under his arm, in his ecstasy shouted, "Bully for him! Three cheers for God!" And they were given with a vim by these little fends, as they would be called on earth. Destitute as they were of veneration, and perfectly familiar with the name of Deity, it was not strange that they imagined that he stood before them.

For a brief period, these poor creatures indulged in a perfect abandon, and seemed quite at home. We had here the dramatic representation of the streets of New York or London, in their serio-comic phase. The newsboys, the little girls and boys who swept the crossings, the beggars of various grades, all carrying the implements of their calling, or with outstretched hand asking for alms.

I saw now, more clearly than before, that spirits followed the immutable law of their being, when they, throwing off restraint, acted over again the strongest passion of their earth There have, indeed, been some attempts life. at low comedy, in which the various animals have been represented by spirits who, for the time, metamorphosed themselves into the animals which were personated by them. These manifestations, however, are only transitory, and are rather so many scenes in the grand drama of life in the spheres, than an abiding condition of spirits. The legitimate drama is being purified and elevated, and thus will become a mighty power, to arouse spirits from their lethargy, and urge them toward a higher

A brief period of quiet and repose followed the exciting scenes of the last acts in the drama. A repose so heavenly that, although the curiosity of the novices in these matters made them anxious to have the play proceed, yet the grand masses were so joyous under its soothing influence that they fain would have this rest continue forever. I had now become so much familiarized with this strange company, that I began to scrutinize the assembly more critically than before.

I now discovered that I could read the lives,

I now discovered that I could read the lives, pursuits, and character of spirits through, or rather in, their external manifestations. Spirit bodies may be compared to the painted wire gauze, that serves as screens to your office windows. If, while outside, your eye rests upon the pictures, you can see no farther, but on them you may read the names or pursuits of those within; but if you look beyond, you may see the individuals themselves, and the particular calling in which they are engaged. Every spirit had become so identified with his calling on earth, that his outer dress or spirit garb seemed merely a sign-board, to denote his trade.

I met an old gambler who had been long in the Spirit world, but who with Herculean effort was slowly emerging from his degradation. When he arrived in the Spirit world he had, like Joseph, a coat of many colors; kings, queens, jacks, and aces stood out in rich profusion all over him, with a sweat cloth for an undergarment, dice for buttons, and "High, low, jack, and the game," for his motto; and death had completed his toggery with an inscription on his forehead that read, "I am euchered at last."

When he arrived here he was welcomed with all the eclat that greeted Milton's mystical Beelzebub, when he ascended the throne of his infernal dominions. First in the crowd were the victims of his craft; they followed only to torment him. Next, a motley crowd of idlers, who were bedizened by his strange uniform. His language, too, was characteristic of his occupation. When asked his name, he replied, "Whist," or "Seven-up:" if asked where he hailed from, he would answer, "I beg." He at first attempted to escape from his old associates, but in vain. He next attempted disguise, but cards and the "little joker" would come to the surface.

Many long years had this old sinner led a weary life in the Spirit world, with his old companions. He detested them, but they would not leave him; when he cursed them they enjoyed his passion; when he begged their forgiveness, they laughed at him with mingled scorn and contempt. By slow degrees, however, his tormentors left him; but when alone, he sighed for their return. Memory now began to assert its authority. It taunted him with the many murdered hours of his earth life, every one of which seemed the ghost of a murdered friend, and as they passed in long lines of march before him, they seemed to say, "Thou art the man!" And shrinking aghast from the memories of the past, he sighed for annihilation; but, no! for as the bells of eternity tolled the funeral knell of the departed hours, voices in the air seemed to mutter, "Onward! onward! Only in the future canst thou atone for the past." But he had no future, or thought he had none. Behind him was the avenger; before him was a blank, an oblivion, without that loss of consciousness for which he sighed.

As I gazed with intense interest on his once haggard face, his past history seemed written there. Hope by angel hands had been enkindled in his bosom, and during many years he had struggled manfully with his fate. The emblems of earthly pursuits were fading from the external view, and little angel faces could be seen peeping out from amid the folds of his garments. He had sought out the children and wives and other friends of his victims, whom his frauds had impoverished, and was helping them to rise, and in return they made him feel the joy of being loved.

I saw his future. The dark cloud that hung in somber gloom over his earthly career had already a silver lining, and as I mused on what I saw, a lovely angel child brought him "apples of gold in pictures of silver," prophetic of his future.

I saw politicians in the crowd, who had sold their manhood for office. Their noblest ambition in life had been to be honored of men, and the names of all the offices they had coveted seemed to form a network around them, and advertised them as senator, governor, door-keeper, hog-reeve, etc. They reminded me of the men in harlequin toggery who perambulate the streets of our cities, with advertisements all over their garments.

Ladies, too, who in life, like Flora McFlimsey, had nothing to wear, appeared now heavily laden with enormous loads of wearing apparel, made up in every variety of fashion from the ridiculous to the sublime. Oh, what a burden! How the poor creatures sighed for deliverance from these furbelows, for which they sold their womanhood on earth. These gewgaws were the only heaven to which they aspired while in the form; they are the only heaven for which they are fitted here, and yet they are the instruments of their torture. These butterflies of earth, however, rise more rapidly than do the politicians, and other sinners of that class. These were negatively criminal. The others had been warring more directly against the rights of their fellows. These were but silly grown-up children. The others had steeled their hearts against the human weal, and become familiar with every form of vice. The mere butterfly sinners were anxious to conform to the fashions of this new country; but the gamblers and the distillers, the rumsellers and the politicians, had so long plucked the public goose that, now their occupation was gone, they were most unhappy.

These old sinners were of such active temperaments that rest, contemplation, stagnation were to them a perfect hell. They had a perfect contempt for the imbeciles who were quietly waiting for something to turn up; yet what could they do? How pass the hours which hung so heavily on their hands; or hearts, rather? Yet they were surrounded with every element of enjoyment. Here the brightest skies of earth were re-produced with brighter tints. The landscapes, so beauteous in their former homes, far outrivalled them in splendor here; more gorgeous in their coloring, more diversified in scenery. The wild woods, redolent with song; the flowering dell, the beautiful cascades, the sylvan retreats, and the happy throngs frequenting them. All, all, beckoned them away from their wanderings; but alas, there was no repose for them. These troubled spirits were only happy in the earth life, while gathering the shining dust, or riding on the whirlwind of popular applause.

Some of these restless spirits attempted to break the monotony of their lives here by reenacting the scenes of earth; but the animus was gone. They gambled for gold, but gold was so abundant and free that it was worthless here; they auctioned off their fictitious stocks, but mock sales brought no profit, and the excitement was gone; and among politicians the candidates for office could find no voters, and these sham dramas were always failures.

The poets who, on earth, were inspired with the soul of song, here found new fields to explore, new subjects to inspire them, and increased powers of observation, production, and enjoyment. The painter here found scenery and coloring so far transcending that of earth that the inspiration of the scene filled him with a perfect delirium of delight, in the view of inexhaustible beauties and future triumphs.

The Spirit World is especially the baby's world. Those little waifs who, so often and cruelly, are sent adrift on earth, or early consigned to the care of Charon, the ferryman of the river Styx, here find the "apples of gold in pictures of silver" (of mythologic lore), scattered in rich profusion everywhere. How pleased are the children of earth with those mute little teachers, the pictures in their toy books; here they find an endless variety, and here the little groups surround the story tellers or some one farther advanced, whose mission is to entertain and instruct these embryo angels. I have seen these teachers in the midst of large gatherings, producing picture after picture - sunny landscapes, mountain scenery, fruits, flowers, animals, and birds - and after briefly explaining their hidden sense, the cabalistic "presto, pass," brought picture after picture in rapid succession, until the infantile mind, so soon wearied by any attempt at thinking, began to desire a change; by preconcerted signal, a blind organist (one who had been blind) around the corner, struck up a lively tune, and then, hurry scurry, scamper, run, these elfin crowds rushed, pell mell, to hear and enjoy the melody.

And how the older, almost ossified, hearts envied these little ones, and yet enjoyed their childish pranks, with such a relish that the fountains of their dried-up sympathies broke out afresh and watered their whole being. Thus the order of nature seemed reversed; children became the teachers, and old sinners who, on the earth, have resisted the most eloquent appeals, have here succumbed to the simplicity of childhood.

These infant schools seem to have their runners out to decoy the lonely and gloomy (who are not really vicious, but apparently friendless,) within the sweep or range of their field of operations. I one day overheard a conversation between one of these little missionaries and a middle-aged female spirit who had suddenly, by violence, been hurled into hades. She was sitting by the wayside, lonely, homeless, lost, and so absorbed in her own sorrows, that the child approached her unperceived, and addressed her thus:

"Mamma, don't you want a baby?" (All are mammas and papas with these innocents.) The spirit, aroused from her torpor, and bewildered by the apparition, exclaimed:

"Yes; I want my little angels. Canst thou tell me whither they have gone? Somewhere here stood our little cottage; but a fierce tornado, an earthquake, or I know not what, bore them all away, and I am weary, hunting for them. There were Charley, and Lizzy, and Bob, and Saidy, and that little cherub of a babe, so angelic that no earth name was worthy of her. Canst thou tell me where to find them?"

The child replied, "Come with me, mamma, and rest with me till rosy morn, and then twelve times twelve of us, and many more to spell us, will range the country around, until we restore your little ones, or bring you tidings from them."

What mother, suddenly bereft of her own darlings, could resist such an appeal! She never dreamed that she was dead, but supposed her family had perished in the shock that disembodied herself. Her surroundings were formed and tinted in accordance with her own trains of thought, and until she came in contact with other minds, she continued to think, and feel, and see, in accordance with her old routine.

She allowed the little one to lead her to the very center of the prattling crowd of infantiles and was introduced to them as another mamma. But one thought absorbed her whole being, and she turned away disappointed because she could not recognize her loved ones in the crowd; but they gathered around her, brought armsfull of flowers of richest aroma, spread a couch, and arched it over with evergreens, emblematic of their perpetual youth; they sang soothing ditties, and the stranger soon slumbered.

Runners were then sent out by the Childs' Missionary Society, who soon struck the trail, interviewed her family, and reported progress before she aroused from her slumberings. When she awakened, she seemed bewildered, but when little anxious faces peered in upon her, memory re-asserted its power, and for the first time her misery found vent in a flood of tears. After a while, her little chaperon told her the news. They had found her family, her children were all well; they would lead her to her home. But the power of language fails to describe that cavalcade; the march was a perfect ovation. The whole infant schools of heaven seemed to be out on a grand picnic excursion.

In and of itself, the simple fact that a mother had been separated from her children, and that the lost were found, was of small import, because of its frequent occurrence; but this one was seized upon by common consent as a proper occasion for a grand carnival by way of a variety, for the amusement of the children. This spot seemed to be the head center of this department, and by early dawn crowds from abroad came marching in with juvenile bands, and banners unfurled to the breeze, with heraldry emblazoned thereon, indicative of the central idea of that particular phalanx. As they came in the clouds, or flying as doves to their windows, I was bewildred at the novelty of the scene. They came together, in troops, and singly and alone; they came as the falling snow-flakes, or as the rushing winds. They came in the merry dance, or with the measured tread of veterans; they came unattended, or accompanied by parents and friends, feasting on the childish glee of these tender exotics. They came in uniform and drilled as for a campaign, or in all the variety of a fantastic militia training, or a masquerade ball. But in all this variety there was perfect harmony, for all the new comers into this region were in the

hands of tutors, and constituted the camp followers of this grand army of the republic. The grand cortege consisted of a central column, made up of children in uniform, with leaders of companies and divisions, more advanced in life, and the camp followers or spectators of all ages, conditions, and nationalities. These camp followers, however, did not follow entirely in the rear, as in the campaigns of earth, but were above and all around them. I observed particularly that many floating in the air above them were babies, not a span long, of the kind that orthodox Calvinism had reserved for paving stones for that delectable region that must not be named in this connection.

How different was this scene from those of earth, where all grand ovations are reserved for human butchers, and strategists of various types, who have achieved notoriety by very questionable methods. Here was a solitary wanderer in search of her lost ones, and the touching scene enlisting the sympathies of the myriads of that same class for whom she wept. How simple her case, and yet how sublime! A "Rachel weeping for her children, and refusing to be comforted, because they were not." With such love in the mother's heart, and such noble responses from the grand armies of infants, methinks that if, by mistake, Beelzebub should capture some of them, a grand foray into his dominions would soon liberate the captives, and all of the adults incarcerated there would escape in the general melee.

But to return to our grand march. The line of march was formed with a rapidity and spontaneity perfectly surprising. The dresses of the different companies seemed made up of every variety of color and fashion that the warmest imagination could conceive. But the word of command was given, "presto, change," and behold, instantly an entire new dress uniform throughout replaced the former one. The dress was the marching dress, and simple in the extreme; it was the exact representation of a white lily, not entirely white, but tinted with a slight yellow, that which gives the purest white lilies of earth their perfection of beauty. Their shoes were each an imitation of the flower called the lady slipper; out of these slippers seemed to spring the stalk of the lily in the shape of green hosiery reaching half way upward toward the knees; from these sprang the lily reaching to the shoulders; the short sleeves and ruffles around the top of the dress forming the opening cup of the flower. From each of the green socks, running up the side, a green sprig continued to the waist, formed a coil or sash around the miniature soldier, uniting at the back, and culminating at the shoulder in the form of a butterfly, with outstretched or closed wings, as the taste or feelings might dictate. These wings, however, while they were on the march, kept moving, giving to the beautiful insect an appearance of life. This dress was not particularly beautiful alone, but when worn by the marching masses it was highly picturesque, and beautiful in the extreme. They were called in that country the butterfly brigade, and when they were on the march the spirits seemed to mass themselves along the line of travel, to see the juvenile pageant and hear the music.

The stranger's home was not far away, but the little witches were bent on frolic, fun, and recreation, and a circuitous route was selected. First, came twelve times twelve of the teachers in these infant schools; old pioneers they were, on earth, in saving children and educating them. They seemed never to tire in the company of the little ones. Following these came a band of musicians, the most advanced in this heaven-born art; next, the stranger mother, seated, or half reclining, in a sort of palanquin, a bed of flowers, borne along by stalwart boys and girls, who seemed to float along with their burden. She seemed half unconscious, and bewildered with the strange surroundings. Following her came the brigade with measured tread, in columns and platoons, as soldiers are taught on earth, and keeping step to the various bands of music along the line. The main army outnumbered the most celebrated ones in the conflicts of earth, but the myriads that gathered around them could not be numbered. They preceded them in their march, they lined the wayside, they followed in the rear and above them, as far as my eye could reach the heavens were alive with the gathering legions. Every floating cloud seemed freighted with spirit throngs and the shade trees on the way seemed loaded down with interested spectators.

The line of march led first along a mountain side, where there were innumerable caves -and these caves were the resorts of monks, and nuns, and hermits, and the various sects. waiting for the judgment and the damnation of the wicked, here held their conventicles. I at first thought mere mischief led them this way, but the result proved it to be a coup d'etat, or stroke of state; for many, who began to tire of their seclusion, joined in the march and became useful citizens of the New Jerusalem. be it known that certain fanatics have founded a city on the top of this mountain, in imitation of the New Jerusalem of the Apocalypse, but it is thinly populated because the spirits prefer the country, with its fruitful fields and beautiful lawns, to the city with its golden pavements, for gold here is a drug and comparatively worthless. On this occasion the was entirely deserted, and the few belonging there came down the mountain side to see this grand ovation.

But still the march was onward, tramp, tramp, up the mountain side, down into the valley, across the green sward, over the stream, around or above the tangled brake, into the rural district, and there, in a shady nook, in eat little cottage, a small party had gathered to bury the casket of the mother, whose sad case was the cause of this strange drama.

When, however, she saw her home she aroused from her stupor, rushed into the house, and there overwhelmed with astonishment she beheld her former self, and her children and neighbors gathered together to bury her. She spake to her children, but they heard her not ; she attempted to clasp them in her arms, but they felt not her embrace; she addressed her neighbors, but her questions were unanswered. Then turning bewildered to the little missionary who had found her by the wayside, she inquired the meaning of all this, and when told that she was dead she almost swooned away, but when the reaction came and she began to realize her situation, she could not be reconciled, and attempted to re-inhabit her body, now in the coffin.

She attended her own funeral and was the chief mourner. Her funeral was two-fold—inside of the cottage a serio-comic farce was enacted, intended to reconcile her sad death with the creed of the church; while outside, this joyous yet sympathetic crowd was addressed by one of heaven's happiest orators, and the really sad occurrence was seized upon to instruct the juveniles in the necessity and uses of the earth life, and death as an antecedent to a higher life.

Did not time fail me I would describe the arrangements of that out-door funeral, more grand and pompous than any crowned head was ever favored with; how the hearers arranged themselves, and the subject matter of the oration; that we must reserve, however, for a future occasion.

The solemn cortege of earth friends deposited the form in its mother earth; the spirit friends of the mother, who had hitherto kept themselves purposely out of her sight, now took charge of her, and the grand marshal of the day uttered the magical words, "Home, children, home!" and this grand army of little witches were at home in a moment.

CORRESPONDENCE

BETWEEN REV. C. M. HEARD, METHODIST, AND W. F. JAMIESON, SPIRITUALIST.

LAKE CITY, MINN., Aug. 15th, 1875.

MR. W. F. JAMIESON-Dear Sir: In reply to your note of the 10th, handed me by Dr. Boutelle, I have to say at the very start that I differ from you in thinking that formal debate, such as you propose, is one of the best means of promoting truth. I rather think it one of the most inefficient means for persuading those who differ from us of the truth of our beliefs. Those in error, before a debate, (committed to it as I think you are, and as you think I am,) by defending it become confirmed in their error. Sometimes this method of debate may rescue those not fully committed to false systems of thought and religion. It would afford me great pleasure to meet you, or any other gentleman of your persuasion, and privately investigate the claims of Christianity by the united study of the Bible, to come to a better understanding of what it really does teach. Ignorance is the mother of doubt. The Bible is its own best defense. I am led to these conclusions by observing that those who assail it, do not so much assail the Bible itself, as their own caricatures of it, made either in ignorance or malice.

I did, indeed, incidentally express in a wayside conversation a willingness to meet you or any other skeptic in debate, on certain conditions, published in the Lake City Leader of June 4th, 1874, which I understand you have seen. Those conditions I published for the express purpose of cutting off unprofitable debate, and showing to those who sought it that they had no case in court, and no right to challenge debate. When a man says, hear the other side, he should show that he has a side For many years I have, in all sincerity, been endeavoring to find out what skeptics believe, and still it is a mystery. have abundant information as to what they do not believe. I do not see that the form of anti-Christianity to which you hold, is any better than the materialistic types which are its antipodes. The bare claim of possible spirit communion with those who have departed this life, if proved, would not necessarily antagonize Christianity. It yet remains that the so-called spirits of the departed teach no truth above or beyond the teachings of Christianity, Indeed. they seem to be as badly separated and divided as you think the sects are; at the same time the negations of modern Spiritualism are as bold as those of the most pronounced materialism.

Moreover, if you were able to fulfill the conditions of my willingness to engage in public debate, I should desire that you should represent some one besides yourself, and enter upon the debate with the endorsement of the Spiritualists, skeptics and prominent non-Christians of this place.

I am sorry to have to add that the impression gained from hearing your lecture last Sunday afternoon has made me feel that it would be a compromise of one's self respect to meet you in formal discussion. A man who compares the Bible account of the incarnation of Jesus Christ to an act of seduction by a member of Henry Ward Beecher's congregation, reveals a spirit so sensual that I do not see how he can cherish any hope of finding fellowship at last among the "decently damned." This is plain language, but you certainly will not complain, as by your own plainness of speech and unwarranted personalities in a public address you have invited just such severity. And I am glad to know that in speaking thus I reflect the feelings of very many of the "Free Thinkers" of Lake City. who, if they are not Christians, nevertheless observe the rules of ordinary civility in their intercourse with those who differ from them in religious faith and practice. You are at perfect liberty to make this public. I shall not, unless you repress a part, for I have not written with any desire to humiliate you before the public, and I hope never to have any occasion to make any public personal allusion to you in any way whatsoever, unless, indeed, that I could be able to herald your renunciation of error and espousal of the Christian faith. I think if you were to dig deeper you might discover gold. You certainly have a very superficial understanding of that which you oppose so violently, and the very violence of your opposition is a tacit confession that there is more strength to the convictions Christian ty begets than you are willing to avow. You think we are fanatics; but wise men never reason with those whom they believe are really fanatical. We generally allow crazy people to cherish their conceits. If Christianity is a system of monstrous delusion, as you believe, let it alone and it will fall by its own weight. That you do not and cannot, is an intimation that the deep, unaltered intentions and convictions of your better nature are that it is from God, the author of our being, and therefore true. battle is not with Christianity, but with yourself-in your own heart. You are compelled to mightily persuade yourself that your stupendous make-believe is the truth.

Yours respectfully,

C. M. HEARD. Aug. 16.

P. S.— I did not attend your lecture to hear you reply to my discourse, not because I am in the least opposed to free speech, nor because I do not enjoy having people take sufficient interest in my discourses to hear them, review them, and hear them reviewed; but your method of review I knew, from your course the Sabbath before, would be devoid of candor if not of civility, therefore I exercised my liberty to stay away. Moreover, I saw that you were disposed to use me as an advertising medium for your own advantage, and did succeed in that better than I intended. If you were strong

in the cause you represent-if you were the teacher of some positive truth which has in it the elements of nourishment for the minds and moral natures of men, you would not be so dependent upon the antagonistic attacks upon the churches, and discussions with the clergy, in Suppose I should order to awaken an interest. spend my whole time denouncing modern Spiritualism, or any other ism, as you denounce Christianity, calling out mediums and lecturers by name, as you do the names and professions of clergymen, how long could I hold a congregation together? I would, like yourself, be under the necessity of traveling a very large circuit so as not to appear before the same people oftener than once in a year or once in years. If you have any food for the goats feed them, and they will be willing to employ you for at least a continuous year in one place And if you have any food for sheep, they would do still better by you.

Though I did not hear you yesterday, I am sorry to learn that what I thought you would do, you certainly did. Instead of pursuing a straight forward course, appealing to the reasons and consciences of your hearers by honest arguments, you dealt in smart catches, appeals to the ignorance of your hearers, and misrepresentations of Christianity. I give you credit for disavowing the theory denying moral distinctions. But you passed entirely over the strongest points I made, only noticing those where there was an opportunity for the display of your wit. This I learn, not from any professed Christian, nor member of any of the churches. It may be that you are not morally at fault in your methods, or rather attempts at argument. I know many Christian people that cannot reason, and perhaps two-thirds or three-fourths of those who heard me vesterday could not trace and recall the logical connection of my discourse, simply for lack of a logical or mathematical cast of mind. The reasoning faculty in many is almost entirely lacking; in many others, imperfectly cultivated; so that they depend upon the intuitions of judgment rather than upon processes of reasoning to determine the soundness or fallacy of an argument. Some men are born reasoners. Others are I sincerely think you had better born poets. leave the field of debate and take to poetry. But alas! skepticism furnishes poets no food for inspiration. Read Proverbs xxvii: 5. 6. and consider me your friend and well wisher.

Yours, etc. C. M. HEARD.

LAKE CITY, Aug. 17, 1875.

REV. C. M. HEARD—Dear Sir: Yours of the 15th and 16th insts. received. You seem to relish my plainness of speech, and feel warranted in copying it. You think you are justified in even being "severe." That is right; plainness and severity serve to flavor compositions.

Permit me, then, to still exercise what we both admire, plainness of speech, and also what you consider its necessary accompaniment, the spice of severity. In the first place, the impression which your letter gives the reader is that of an over-weening egotism. You, a gentle follower of the gentle Jesus! you! "Good God? on what a slender thread hang everlasting things." You have no desire to humiliate me before the public! Most gracious dominie! How thånkful I ought to feel Don't borrow any trouble on that score. "Lay on McDuff! and damn'd be he who first cries hold! enough!"

You say you are glad to know that you reflect the feelings of very many "Free Thinkers" of Lake City who, if not Christians, "observe the rules of ordinary civility in their intercourse with those who differ from them in religious faith and practice." Yes, Christians might profitably imitate them in this respect. You might, yourself. I wrote you a polite note. What do you send me in return? pages of rant, cant and disgusting egotism. You talk about observing the rules of ordinary civility! Could I have got you in oral debate, I would have taught you a lesson that you would have remembered all the days of your life. No well-behaved minister has ever complained that my treatment of him in debate was not perfectly gentlemanly. The people of this city know, for they have listened to two contests that I have conducted with one of the ablest clergymen of the nation, Rev. J. M. Pryse. At the same time, I keep an abundant supply of rods in pickle for Christian braggarts, like yourself,

You now praise the Free Thinkers of Lake

City, because some Materialist among them, who does not like my Spiritualism, and is fishing for Christian votes, applied a soothing plaster to your lacerated back, after you had listened to my lecture on theological sheep and goats. I admit that that address was full of ridicule of Christian theology, a system of goat damnation which, in my judgment, deserves Why are you clergymen so sensitive about ridicule? You employ it yourselves against whatever you think is injurious and absurd. It is a poor religion that cannot endure an innocent joke. I know there are Christian Spiritualists, so-called, who, too, are grieved at my blasphemy. I never take into account whom I please or displease by my utterances. My business is to utter my convictions of truth, let the consequences be what they may. But how long is it since you wrote to a Spiritualist denouncing the Free Thinkers of Lake City as shallow? Whistle a tune to suit the occasion, don't you? You tried to be "severe" on them in that letter.

You charge me with indulging in "unwarranted personalities." Where? When? deny it. I did expose the glaring falsehoods of one of your preachers. Too many ministers have been in the habit of lying for Christ's sake. If I ever employed personalities they were demanded, but never then to do a soul injustice. I am never as personal as your pattern men. Jesus Christ and Paul, one of whom called his opponents "vipers," "fools," and many other ill names that had no argument in The latter followed his master in the them. use of epithets, indulging in such choice expressions as "thou fool," and "thou child of the devil." Hence, if I did use any harsh expressions it only proves I was "Christ like," imitated your Jesus. Why should you complain? You write as if you were not in the habit of denouncing Spiritualism and other isms. Protestant Christianity had its birth in denunciation of Roman Catholicism, and all other religions, calling them false systems. Its time has now come to take blows, and take them it must, whether it is willing or not.

You tell me you differ from me in thinking formal debate one of the best means of promoting truth. You must bear in mind that Jesus Christ propagated his sentiments in the way of public controversies, and Paul disputed daily in the market places. Stephen was a debater; but you shun debate, verifying just what I said your master taught, "the hireling fleeth because he is an hireling." I will say this in your favor, that when you came to Lake City you did go out to try and save the "lost sheep," or "goats," but they damaged you so badly that you gave up the business. If you could have done all the talking, and could have kept the goats from butting you over, you might have converted those "shallow" infidels, as you set out to do. You don't believe in formal debate! Better than Christ! Paul, we can imagine, wears a sorrowful look. The American people pay millions of dollars annually to keep up freedom of debate in congress. The existence of our law courts depends upon the principle of debate, freedom to discuss. You appear to imagine that because debaters are confirmed in their several views, that this is an objection. Are not preachers confirmed in their sentiments by repeatedly "preaching" them? According to your objection they ought to stop preaching. But the fact is that debate, which means the presentation of both sides of a question, leads to skepticism, to doubt. This is the general charge which ministers bring against it, an admission that Christianity cannot bear the hot furnace of debate. That is why Catholicism tried to gag freedom of speech, and that is why her daughters, the Protestant churches, are, as bodies, committed against free discussion. It will not do to say that they are in favor of discussion within certain limits. So is the Catholic church. So are tyrants. The demand of the nineteenth century is unlimited inquiry and freedom of discussion. As John Milton said, "Let truth and error grapple: whoever knew truth put to the worse in a free and open encounter." You write as if Free Thinkers had not in-

You write as it Free Thinkers had not investigated the claims of Christianity and studied the Bible; as if they never heard of either. You invite them to a private investigation. Is that the way your master, Jesus Christ, taught and disputed? Infidels, with exceedingly few exceptions, have been over the very ground you indicate. They are perfectly willing that the public should determine who

(Continued on sixth page.)

The Spiritualist at Work.

CHICAGO, SEPTEMBER 11, 1875.

"I am a man, and whatever concerns Humanity is not foreign to me."-TERENCE.

E. V. WILSON, EDITOR AND PROPRIETOR.

Letters and Communications for this paper must be addressed to E. V. Wilson, Lombard, Du-page Co., Ill., until ordered otherwise.

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- 8. Remember, our columns are not filled up with advertisements of hair oil, love powders, games, or hair restoratives; and yet there is not a bald head in our household.
- 9. We want 10,000 subscribers, and we are going to have them.
- 10. Come, unite with us. Join our band and be a Spiritualist at work, thus working out our salvation. Selah.

By observing these rules you will be happy, we shall be happy, the printers will be happy, the angels will be happy, and "Farmer Mary" will be happy, and we will all be happy togeth-

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NORTHERN ILL. ASSOCIATION OF SPIRITUALISTS

Will hold their 13th Quarterly Meeting in Belvidere, Boone Co., Ill., commencing Friday morning, Oct. 15th, at 10 o'clock, and holding over Sunday, the 17th. Meals will be furnished in the hall, and collections will be taken up at each meal to meet the expenses of the table. Bring with you blankets, comforts, and buffalo robes, for camping in the hall. Bring with you baskets well filled with provisions for our ta-

The following speakers are expected, and may be relied on. E. T. Stewart of Ind., Mrs. Morse of Iowa, J. H. Severance, M. D., of Wis., W. F. Jamieson of Iowa, Samuel Maxwell, M. D., and E. V. Wilson of Ill., and others from various sections of the country.

Spiritualists of Illinois, Wisconsin, Indiana, and Iowa, we ask you to attend this Convenform is a free one, and we are not afraid to hear the truth, with due regard to the use of language. The meeting will be under the di-rection of a Business Committee, and all persons wishing to speak before the Convention will please hand in their names to this Committee on their arrival at Belvidere.

Spiritualists, is it not time that you determined for yourselves who are true and who are not? Come, then, to this Convention at Belvidere in October, 1875, for there is work to do.

Let us call an inter-State Convention to be held in Chicago, Ill., some time in January, 1876, at which we will stand for the right, whatever that may be.

O. J. HOWARD, M.D., Pres. E. V. WILSON, Sec. McHenry, Ill.

Lombard, Ill.

WHAT CONSTITUTES PURE SPIRIT-UALISM ?

The return of the sensate, immortal part of man; the presence of the spirit or spirits. Is that all? Not by any means. Does the presence of an Englishman constitute the whole of England? Not by a long sight; let alone Great Britain with her 250,000,000 of inhabitants.

God was present with the Jews, and yet how little they knew about God. Spirits are with us, and yet how little we know of the Spirit world. When we look at American life we see variety: on our left lives the German, on our right, the Irish, behind us, the French, before us, the Scotch, and sandwiched in between them are the African, the Spaniard, the English, the Swede, the Pole, the Turk, and other races, not forgetting John Chinaman. Can these be changed to Yankees in the twinkling of an eye, and lose their nationality? No.

Suppose an immortal should drop into our home and ask us what nation we belonged to. We reply, the United States, and are Americans; and in our home you will find the full type of American life. He then calls upon our next door neighbor, and finds a German family, with all the habits and peculiarity of German life; and thus he makes the round of our neighborhood, and returns to our home and charges us with misrepresentation, what answer shall we make? This:

"Oh, I am a pure American, and you are to judge America by my family and our habits. These others are not Americans."

What manner of report would he make to the spirits of the world he came from? We believe that Hudson Tuttle declared not long ago that sex was not known in Spirit life. We believe that A. J. Davis declared, in one of his works, that his first wife had found her mate in Spirit life. The late Mrs. Conant saw spirit women and men; conversed with them. Mrs. Woodhull sustains her in this fact, and teaches that sex is just as much a part of the Spirit world as is spirit. Which of these four mediums shall we believe? How are we to get at the fact, the exact status of life, actual life, in the Spirit world?

The R.-P. Journal demands that nothing but pure Spiritualism be discussed at our conventions and quarterly meetings, and has succeeded in getting one convention called at St. Paul where pure Spiritualism only will be discussed. No outside issues are to be admitted, and yet this convention of Minnesota Spiritualists claim to be liberal, will denounce Christianity, sensuality, intemperance, and kindred vices; but will denouncing these institutions cure the evil? We hold, no.

The Northern Illinois Association of Spiritualists have a free platform, free speech, and in their October meeting will call together a large congregation, who will listen to the discussion of all subjects germane to the welfare of humanity; for humanity is true Spiritualism. The drunkard in his cup needs our help; the harlot in her den of vice needs the counsel of the pure and good; every criminal needs the help of the true, the pure in spirit, and the good. How foolish, then, it is to call a convention to discuss pure Spiritualism.

Conventions are to educate the people in the principles of the sect, party, or views of that which they know to be true. Now, we hold that the language of Jesus is the language of Spiritualism, and he, as a medium and teacher, never refused to talk and associate with sinners. It is true that he loved the pure and beautiful, but then he declared, "I come not to the righteous, but to the wicked; I come not to the rich, but the poor; and there is more tion. See and hear for yourselves. Our plat- joy in heaven over one sinner that repenteth,

than ninety and nine men which need no re-To us, conventions are of two pentance. kinds:

1. General and complex;

2. Exclusive and dogmatic, discussing only such subjects as a leader or a few may determine.

A convention called for the benefit of all the people should be officered with men and women who are qualified to keep order, to hold a crowd, and yet it is very rare indeed that we find a convention in the hands of such men.

The education of the people ought and should be the leading object, and yet we frequently find conventions called for anything else than to educate. Our twelfth quarterly meeting, soon to meet at Belvidere, will be on a liberal basis; all reforms may and will be discussed, and yet there will be order main-The truth will be spoken and humanity will be benefited.

The readers of THE SPIRITUALIST ATWORK will please remember that we meet at Belvidere, Boone Co., Ill., on Friday, Oct. 15th, at 10 a. m., and will hold over Sunday. Let every Spiritualist in Illinois, Wisconsin, Northern Indiana, Iowa, and Minnesota attend. Come with blankets, buffalo robes, and provisions, for a full three days' solid work. We shall have a good time.

STANDARD OF RIGHT.

MR. EDITOR: Will R. Walker please to inform his readers how he knows that there is no beast or bird that will allow the approach of the male but for the purpose of gestation? I claim they receive them for no such purpose, but for gratification.

Mrs. Woodhull, I am glad to be able to say, if I understand her, advises school girls, before they allow the approach of a male, to inform themselves of the consequences. Does R. Walker object? I know there are some that do, for wisdom subdues the animal, and keeps him at bay.

Will you, Mr. Editor, please tell us what is the standard of right? M. PRATT.

REMARKS.-We emphatically affirm that the standard of right with the human family is monogamy, in all social and sexual relations. and that any consociation outside of this is positively wrong. There is no such thing as regulating the actions of Gods, angels, spirits, or men and women by the standard of animal life. There is no relation or tie between the two conditions. Each, the human family and the animal, are distinct and separate, and there is as much reason in the argument that, because the angle worm lives in the ground and eats dirt, the human family should do likewise. And we now inform each and every writer for our columns to understand, once and for all, that we believe in monogamy - one wife and one husband - and any stepping aside from this social condition is false, wrong, and detrimental to society at large, and positively destructive to the best interests of the individual.

If Mrs. Woodhull did advise school girls to do as reported of her, then we hold she is wrong, and committed a grave error, and is censurable, and deserving of the just condemnation of all well meaning people. Education, reason, and a religious sense of right can alone regulate these things. Our work is before us, and we are bound to do it.

We shall oppose excess in all things, for it is the abuse that destroys and not the use. In the marriage relation it is the abuse of the contract that is to be condemned and not the contract, and as we understand the law, it is in the violation of the law where the blame lies and not in the law. The law protects both the man and the woman in their individual rights, when called on to do so. Divorces are doorways for escape, made by the law, for those who suffer, and should never be used save for cause.

We also hold that the husband has no more right, under the law, to abuse the woman or wife sexually, than he has to kill her, or pound her with his fist, or poison her with arsenic. And if women, when abused sexually by their husbands, will invoke the aid of the law, we honestly believe there is not a magistrate of intelligence in the land who would not afford them protection.

We think Mr. Pratt cannot fail to under-

stand us on this subject, and we will further state that the union of the sexes, in our opinion, ought and should be based on love; and when this principle does not govern the union they stand outside of monogamy. And I am

monogamist in the strictest sense, and believe in love. I accept Father Walker's experience as just, and the practical fruit of the marriage contract when resting on love .- Ep.

EXACT KNOWLEDGE

Means science. Then is that man or wo.
man a scientist who knows any one thing to be true? We answer, yes, to the extent of that knowledge. But to be a scientist one must be possessed of a collection of general principles, a knowledge of their workings, and be able to teach, define, and make clear to the understanding of the world this knowledge. To-day we find the Spiritual Scientist pitching into the Banner of Light, Mrs. Conant, of blessed memory, for giving to the world and publishing the message department. We find this same paper pitching into Prof. Tobin for exposing sham mediums, and there is a breeze springing up between the Investigator and the Spiritual Scientist, that bids fair to fan itself into quite a " Hurrycane."

We fail to find anything educational in this splenic condition of editorials of the Scientist, We knew Mrs. Conant personally, have attended many of her seances, have read them weekly, and know that many of them are true and have been identified. For near two years we knew Mrs. C., saw her two or three times a month, attended her circles. We found her a lady in every sense, never speaking a word of evil or manifesting impatience or ill will under the most trying circumstances. We have seen and heard her teased, tormented, and tortured by bigots, knaves, hypocrites, materialists, egotists, cheats, skeptics, and earnest inquirers, and we never saw her lose her temper or heard her speak an evil word of any one, when in this trance condition, or in her se-

Now we do not proclaim ourself to the world as a scientist, never have; but we do profess to know as much of the Spiritual world, of Spiritualism and Spiritualists as the Spiritual Scientist, and we stand by the message department of the Banner of Light and Mrs. Conant. We do know that that department has been extensively read, and we hold that the Spiritual Scientist is not consistent in its attacks on the message department and the late Mrs. Co-

The true scientist knows no creed, no spleen, no bitterness, no person; belongs to no party, person, or any one portion of the world. Its motto is "prove all things and hold fast that which is true." We understand the Spirit world to be made up of beings, once inhabitants of this world. We understand this world to be peopled with all manner of people, from Black Tom up to the God-like genius of a Humboldt. We know that all these people die and are immortal. Do we expect as much from Black Tom as we do from Humboldt, in this life? We answer, no. And yet Tom has a right to be heard. Both these beings, and all between them, ultimately become immortals; as such, are near us, with us, controlling and directing us, or trying to do so. Here and there they find one of our number that they can use, control: they have a medium through whom they wish to tell us who they are, from whence they came, how they live, what they are doing, and how they do it.

Mrs. Conant was pre-eminently one of these mediums, and if she was a true woman, true to the principles of Spiritual control, she was bound to give us what she saw, felt, and heard. That she did so is self evident from a Spiritual standpoint. The Irish, Scotch, French, English, Indian, Yankee, in fact, every race, tongue, and nation, spoke through this woman, Conant. Well do we remember the first seance we ever attended in her rooms. It was in 1858, and then for an hour or more, the Indian, the Negro, the Irish, the Dutch, and the American, were personated through her.

Well do we recollect one startling incident. She turned to us, at that time an utter stranger to her, or any one in the room, holding out her hand, saying, "How do, Copatan. Me much glad see big chief. Me big brave, me chief Owanaco. How do, Copatan." answered as best we could the inquiry. A gentleman present asked if we recognized the Indian spirit. Our answer was as follows:

"In 1844-5-6-7-8 we lived at Menomonee, on the shores of Green Bay, Mich., 300 miles north of Chicago, and we knew an Indian chief by the name of Owanaco, and that the name given us by the Indian was Copatan, meaning boss, or overseer."

To us, this test through Mrs. Conant, early in September, 1858, and thirteen years after the death of chief Owanaco — for he died in -was of more value than all the fine spun theories ever uttered from the pulpit of Christ or the platform of Science, for it was exact knowledge, identifying us, and by us identified. Negro came with his plantation language and peculiarities; the Irish came, with his brogue; thus proving one of two positions:

I. That this woman, Conant, was a firstclass scientist, possessing a general knowledge of human nature as well as a positive individual knowledge of all classes and nations of this world, or

2. These Spiritual beings were just what they represented themselves to be through her. Ergo, we must expect the foolish, the wise, the bigot, the liberal, the coarse, the refined, in fact, every phase of our earth life, from the Spirit life, and without this there cannot be an exact knowledge of life beyond the stroke called death; hence we may expect every phase of human nature from the Spirit world. What is Spiritual science? Was Mrs. Conant a spirit scientist? Did she know more about the science of Spiritualism and the Spirit world than the Order of Luxor, or the editor of the Spiritual Scientist? If so, then we can account for the spleen of the Spiritual Scientist, through the law of envy. A scientific fact, is it not, Bro. Seaver?

A BELIEVER IN MRS. CONANT Chicago, Aug. 30, 1875.

For the Spiritualist at Work SOLD AGAIN; BUT WHICH?

E. V. Wilson, on Clairvoyance, or Rev. Mr. Milton of Ohio, a professed Christian minister from K., Ind., who spoke at the Northern Illinois Association of Spiritualists in Chicago, at Grow's Opera Hall, June 11, 1875.

We cannot see where the laugh comes in at the expense of E. V. Wilson's clairvoyance, in not detecting the Rev. Mr. Milton of Ohio, as represented on card of introduction, when said reverend's name is Milton B., of the city of K., Ind. Clairvoyance failed to detect the reverend, speaking for the Spiritualist Convention, and an imaginary personal God failed to see said reverend, by wrong name and place of residence, deceive the "Gentle."

Who shall glery in this victory, God or the reverend? How anxious are even those reverends to be at our conventions, and even speak for spirits : but O, their bread and butter ; but O, their authority, the only two principles left in their religion, would suffer loss if they came openly to the front and showed the dignity of true manhood. Spiritualism is preached from their pulpits under the cloak of Iesus' blood.

How often have these reverend gentlemen, under assumed names, or wholly unknown, attended our seances and conventions, hoping for some evidence of immortality, which the old rotten system of theology fails to give. We say, come again; better in disguise than not at all. If your God and Iesus can stand it. the "Gentle" and Spiritualists can. All for Christ's sake. T. H. STEWART.

REMARKS. - No. Brother, not sold, for we took no stock in Bro. Milton beyond his statement. If he lied, he must settle it with Christ and Christ's Church. His name was sent up to the platform as Bro. Milton, trance speaker, from Ohio, and it may be that he was possessed of a legion of evil spirits at the time, as was the man in the tombs whom Jesus met, and being possessed of a good spirit, as was Jesus, we did not pretend to know him, he did know us; but there being no swine near Grow's Opera House for the evil or lying spirits to enter into we did not undertake to cast them out If, however, he lives in Kendallville, Ind., and did at that time, we will turn him over to Bro. Stewart, the shoemaker, and if he cannot strap him, send him to the Church of Christ to be dealt with, as a lying spirit from the Lord .-

> For the Spiritualist at Work. GROVE MEETING.

BY MRS. L. E. BAILEY.

One of the most pleasant and every way successful gatherings it has ever been our privilege to attend, was held at Elysian Grove, Kalamazoo, Aug. 21 and 22.

In company with other friends, upon arriving at the depot, on Saturday, 2 p. m., through the politeness of G. W. Winslow, we were met and conveyed, free of charge, to the place designated. Hardly had we alighted ere we beheld a ferry-boat approaching from the oppo-

site side of the beautiful river, commanded by the white-haired and venerable sire, before named; an instant more and we had "shook hands all round with the genial old man Seated in the commodious boat, we were quick-ly landed upon the "other side" and kindly welcomed by the good wife of Mr. Winslow, and others. Owing to a chilly rain, the audience was small, and the meeting soon closed for the day.

Sunday morning dawned, clear, bright, and beautiful. The audience was very large, earnest, and attentive. Mr. Keyser presided over the exercises very aptly. Excellent music was rendered by Mr. Eggleston, Mr. and Mrs. Abbott of Wayland, and Mrs. Smedly of Kala-

We will not attempt to give an abstract or synopsis report of the lectures, but simply say that those who have hitherto been blessed with listening to the words of wisdom as they fell from the inspired lips of Susie M. Johnson, or the cultured and refined enunciations of Giles B. Stebbins, know the speakers selected for the occasion did not disappoint their hearers.

Others there were present who contributed largely to the interest of the meeting by welltimed and appropriate speeches; among whom we will mention Mr. Earl of Plainwell, Mr. Stoddard, Mrs. Woodhull of Mattawan, Mrs. Talmadge of Marshall, and Mrs. Whitney of Battle Creek.

Mrs. Bailey spoke a good word for THE SPIRITUALIST AT WORK, but it needed the presence of its energetic editor in chief to sufficiently inspire the confidence of the people. Spiritualists throughout the State have become so disheartened with past failures that we find our best efforts for the press generally unavailing; but hope that time and the success of your worthy sheet will soon mend the matter.

After the familiar song, "Nearer my God to Thee," sung by a hundred voices, the meeting closed, each going to their separate homes in harmony, peace, and good will to all.

GRAND UNION CAMP-MEETING.

The Spiritualists and Liberalists of Northern Michigan will hold a Union Camp-meeting at Saranac, Ionia county, Mich., commencing September 15th, and continuing five days.

Eminent speakers will be present to address the meeting. Among the number expected are A. B. French, of Ohio, Mrs. Colby, late of Boston, E. V. Wilson, of Illinois, Dr. P. B. Barnum, of St. Johns, and others. It is also expected that there will be present a large number of mediums, representing the different phases of mediumship.

We also expect to make arrangements with the Detroit & Milwaukee and Detroit, Lansing & Lake Michigan Railroad Companies for half fare on these roads to and from the meeting; also with the hotels and others of Saranac, for reduced rates during the meeting.

In short, the committees are making every arrangement in their power to make the meeting one of the largest and most harmonious ones ever held in Northern Michigan.

Everybody is invited to be present, and let us have a grand pentecostal time.

Committees will be in attendance on the grounds to give general information in regard to the wishes and wants of the friends pertaining to the meeting.

By order of Committee,

SPENCER L. SHAW, Rec. Sec.

REMARKS.-We commend the above notice to our readers, and say to them, Come, do not let it be a failure for want of support. Let the Spiritualists of Michigan come up to Saranac. The people of Saranac and the surrounding country are generous and full of hospitality, and yet, do not come empty handed, bring with you lots of good things to eat, bedding to keep you warm, money to pay your way.

We shall be on hand, D. V., with THE SPIR-ITUALIST AT WORK, "The Gospel of Health," the Bakewell review, and lots of Spiritual talk and tests.

Remember to come prepared to subscribe for THE SPIRITUALIST AT WORK, the Banner of Light, and Truth-Seeker.

Spiritualism is a belief in the continued individual existence of the spirit of man after death of the body, in a state of infinite progression, with power, under certain conditions, to communicate with the living; hence, it is the duty of all persons to prepare for the coming higher state by a pure, unselfish life, obeying the laws of Nature as the only Revelator.

AXIOMATIC PROPOSITIONS.

If governments can make usury a legal offense for the many, how can they legalize the sale of the people's credit at a disco ty per cent. with usurious interest added therefor the benefit of the few? Equity

If specie as a basis for banking has ever (in case of bank failure) been a loss to the billholder of from ten to ninety per cent., what confidence can be placed upon it in the future?

If the people's credit is a safe basis for bonds (bills) of large amount, why is it not equally safe for bills (bonds) of small amount, to be used as a circulating medium? Common sense.

If it requires fifty thousand dollars in salary and about forty thousand in perquisites, per annum, to support the president of the United States, would it not be well to have a guardian appointed? Economy. WATCHMAN.

Fremont, Ind.

SPIRITUALIST MEETING.

The Quarterly Meeting of the Religio-Philosophical Society of Rockford, Kent county, Mich., will be held at their hall, on Saturday and Sunday, the 11th and 12th days of September, 1875. Mrs. Amelia H. speaker, and Mrs. Olive K. Smith, inspirational singer, are engaged to attend the meet-Mrs. Parrey, the materializing medium, will also be in attendance. All are cordially invited to attend. Friends from a distance will be provided for free of expense.

WM. E. WHITNEY, Pres. E. R. KEECH, Sec. Rockford, Aug. 16, 1875.

ANNOUNCEMENTS.

There will be a Grove Meeting at Green Lake, Mich., Sept. 25 and 26. T. H. Stewart and Mr. and Mrs. Woodruff, speakers, invited

The Spiritualists of Northern Wisconsin to the Spiritualists and Liberalists of the Great West, greeting.

We would invite all believing in free speech and thought to meet with us in convention in the village of Oakfield, Fond du Lac County, Wis., on the 24th, 25th, and 26th of September, 1875. The speakers engaged for the occasion are John Collier, late of England, and Elvira Wheelock Ruggles, which is a guaranty of success in itself. The kind friends of Oakfield have generously offered to entertain all (free) as far as they are able. Come, then, every free-thinker. Let's show the world we are neither dead nor sleeping.

ISAAC ORVIS, Pres. DR. J. C. PHILLIPS, Sec. Northern Wis. Spiritual Association.

Test Department.

Every statement in this department can be deended on as strictly true and without exaggeration. We must not only have the name of the medium through whom the test may be given, but we must have reliable proof of the truth of such statements.

From the Lexington (Ky.) Daily Press, Jan. 1873. NUTS FOR THEOLOGIANS TO CRACK

Notwithstanding the severity of the weather last evening, and the fact that the younger portion of our citizens love Rip Van Winkle better than they do communion with friends "not dead, but gone before," the lecture room of the library building was comfortably filled with an audience composed of thinking men and women of the city, gathered to hear Mr. E. V. Wilson, of Chicago, Illinois, discuss the interesting question of Spiritualism — interesting, because so little understood. In the audience we noticed a couple of our most eminent diwe noticed a couple of our most eminent di-vines, one of whom a short time ago made this subject the occasion of a discourse, rich in thought and covering a broad field of study. The lecture of itself occupied considerably more time in its delivery than we had anticipated, though during the whole time he was listed the state of the state o tened to with the most marked attention.

We regret that we are unable to give to Mr. Wilson's lecture the particular attention it deserves, but the lateness of the hour at which he closed, and the crowd of matter already on hand, prevents us giving more than a best.

he closed, and the crowd of matter already on hand, prevents us giving more than a hasty notice of his remarks.

Beginning his remarks, he announced himself a radical in the strictest sense of the word, though not abusive. He next declared his firm belief in, and adherence to, the doctrine of Spiritualism. While he is a Spiritualist, he is at the same time a firm believer in the Bible, drawing therefrom his views and theories on drawing therefrom his views and theories on Spiritualism. To use his own expression, he believed more in the book than most preachers do, differing from them only in the conclusions drawn." Mr. Wilson advocates the the-

ory that the mind is the best of man, and that while the body molders and returns to mother earth, the soul lives on and enters into another—a new life. While he believes in the Bible, he denies that he is a Christian, that is in the sense in which a Catholic would disclaim connection with the Methodist Church, and vise tersa. He declares that man is a necessity to God; that the mouth of man is the mouth of God; and that all communications emanating from God must come through man.

In support of the Spiritualistic theories advanced and advocated last night, he quoted quite a number of passages from Holy Writ, dwelling particularly upon the history of Saul and the Witch of Endor.

He commented freely upon the practice of preachers of alluding to this character in Old Testament history as "the old hag," etc., and claiming that if they disbelieve that portion of Sacred History, they must reject the whole, and at the same time arguing that she was a medium.

In the New Testament he drew largely from

and at the medium.

In the New Testament he drew largely from Revelations and the writings of Paul to prove the existence of spirits, and the ability to exerting the existence of spirits, and the ability to exerting mediumistic powers. There were a numcise mediumistic powers. There were a num-ber of other arguments advanced to support ber of other arguments advanced to support his theory, but our want of space compels us to pass them by. Leaving the Bible for the time being, he asserted that the powers of medium-ship displayed by the Witch of Endor, are being daily exercised in this age of improvement, and to prove his assertion he entertained his audience at some length with the revelation of incidents from his own history. Many of these instances and illustrations were full of interest and the impressive manner of their relation and the impressive manner of their relation detracted not one whit from that interest. We regret that we are not able to give our readers this morning some of these remarkable illus-trations. They were well worthy an appearance in print.

The next advance made by Mr. Wilson was

upon what he chose to call animal Spiritualism, and if we understood him correctly, he invested the lower grades of animate creation with a Spiritual nature, and gave them the power of going above their position and possessing them-selves of the tangible in man, dethroned of his mental faculties. To prove this he mentioned of mental alarge number of instances of rabies caused by the bite of dogs, snakes, and insects.

The next and most interesting portion of the lecture, albeit all was interesting, was the won.

derful exercise of his clairvoyant powers before the audience. If we are not mistaken he gave nine different exhibitions of this unique attri-bute, and of the entire number only two of them failed, and one of these, dating eight years back, was not remembered by the gen-tleman who was the clairvoyant's subject.

Besides being a Spiritualist, Mr. Wilson is something of a Phrenologist, and his description of the temperament of Mr. Williams was, by a gentleman well acquainted with Mr. W., said to have been eminently correct. From the life of that gentleman he gave a number of excerpts, and in every instance, save one, he was correct. With Mr. Hale, Mr. Williams, Dr. Sharp and lady, he was wonderfully correct in picturing scenes from their past life, the mention of which by Mr. Wilson were not in the slightest anticipated by the parties, and which had long since been buried beneath the dust of

had long since been buried beneath the dust of "dead years long agone."

His evidence of his ability to speak of the past, and speak with accuracy, sets at rest the idea of "mind reading." We have heretofore been skeptical on this point, but last night we were convinced that once at least there was no "mind reading," or exercise of psychic force.

As Mr. Wilson intends delivering a course of lectures in this city, our citizens will have an ample opportunity to hear him, and through the columns of the Press we will endeavor to keep them posted upon his lectures.

In appearance, Mr. Wilson is large and commanding, a florid complexion, a heavy suit of

manding, a florid complexion, a heavy suit of hair falling upon his shoulders, with flowing beard, nearly white (as is his hair). As a speaker, he is fluent and well calculated to interest. During his stay in this city we predict for him good audiences.

A curious piece of mechanism, known as the "electric band," has recently been exhibited in Philadelphia. The paper sheets containing A curious piece of mechanism, known as the "electric band," has recently been exhibited in Philadelphia. The paper sheets containing the music to be played are drawn underneath a row of "feelers" charged with electricity. The paper being a non-conductor, and the musical characters being printed with a metallic surface, a current is carried along the "feelers" to the performing part of the machine, which consists of drums, cymbals, flutes, hautboys, etc., with an organ accompaniment, and the sounds produced are in accordance with the written score. The invention is said to be a very ingenious one and the tion is said to be a very ingenious one and the work of two young Philadelphians, who have devoted four consecutive years to its perfection. It will be exhibited at the Centennial World's Fair next summer .- Exchange.

SOUL READING,

NOTICE.

The First Religious Society of Progressive Spiritualists of Cleveland meets at Temperance Hall, No. 184 Superior street, every Sunday at 7:30 p. m. L. W. GLRASON, R. Sec. D. S. CRITCHLY, Pres.

CORRESPONDENCE.

(Continued from third page.)
most about the Bible and Christianity, and the reason why they are always ready to deoate, is to let the public know what they 'really do teach," because the are fully con vinced that you clergymen in your pulpit efforts do not let it know this important fact.

You tell me that "ignorance is the mother of doubt." The great Henry Buckle declares that doubt, skepticism and liberty go hand in hand. Another great writer has said, "igno-rance is the mother of devotion." But you say Great men will differ.

The Bible, you say, is its own best defense. Why then do you clergy preach thousands of sermons in its defense? Why those despairing appeals to contemporary history to support it? Why those expeditions and travels around the globe to find relics and monuments to confirm it? Why those almost innumerable commentaries to explain a book already so plain that it needs no explanation? So plain that " wayfaring men, though fools, shall not err therein" Why these thousands of minister, who spend years in seminaries and colleges in its study, and then devote their lives to telling the people what it means, and scarcely any two of them agreeing as to what it "really does teach?" Remember that in the last past century, when the contest waged hotly between Infidels and Christians, that the latter insisted it was a perfect book, without blemish or flaw. Remember that they said this of King James' translation. The Infidels pointed out thousands of passages abounding in errors. Most of them have since been acknowledged by some of the most distinguished and learned Christians, and the merely English readers made to believe they arise solely from a very bad translation, a translation which Noah Webster declared contains hosts of vulgar passages, too obscene, he said, to be read without a blush of shame. I am fully persuaded in my own mind that you do not know what the Bible really does teach.

You are very free in accusing your opponents of ignorance and malice, but your composition reveals you fully equipped with both. You call me a "skeptic" because my "doxy" is not your "doxy." You speak about conditions on which you will debate; but your own confession shows that you propose only such conditions as will conceal your cowardice. You pretend that it is for the purpose of cutting off unprofitable debate, but in the first few lines you argue that all formal debate is unprofitable. Thus by your own words are you convicted of insincerity. But I have no "desire to humiliate you before the public," your pitiful selfhumiliation is enough to excite commiseration. After saying that if I should fulfill your conditions, you then would require me to be endorsed not only by the people with whom I specially have labored for twenty years, the Spiritualists, but skeptics and non-Christians of this place, when you must know that many prominent non-Christians tend to Christianity, and are bitterly prejudiced against modern Spiritualism and its advocates. If I were afraid of meeting a Christian in debate, I would exact similar unfair conditions. I would demand of him to come with the endorsement of Protestants of all denominations. and if still possessed of a lingering fear that my terms might be after all accepted, demand that he be endorsed by the prominent Roman Catholics of the place, as a true follower of the blessed Jesus and the mother of God."

You assert that debate confirms people in error. 1. You will not engage in unprofitable debate. 2. All debate confirms people in error. 3. Therefore all debate is unprofitable.

Your letter contains many misstatements not necessary to notice. I do not think all Christians are fanatics, as you assert. I have clear proof that some are. You want to be let alone. Rebels and, according to your system, devils, prayed for the same thing. You accuse me of revealing a sensual spirit, because I said that if the most spotless girl living should tell the same story that is related of the conception of the Virgin Mary, not one Christian in a million would believe it. Is it sensualism to state the truth? I do not believe that act of sensvalism took place. You do.
You speak of "renunciation of error

espousal of Christianity. That is a cheap style employed by all religionists when referring to their neighbors' system. Let me tell you Christianity would not be espoused. If I were obliged to renounce Spiritualism, the alternative is not Christianity, or any other religion.

It would be the firm conviction that death is an eternal sleep—Materialism, which is the true antithesis of Spiritualism. I know the true antithesis of Spiritualism. history of Christianity too well to ever be a Christian. Throughout its whole history it has been mainly employed in fighting science and freedom. When it had the power it put its enemies to physical torture. You need not lay this all upon the shoulders of Catholics, as you are in the habit of doing. You Protestants, when you bore rule, committed as horrid atrocities as were ever perpetrated by savages. The highways of Christianity are paved with the skulls of its victims, and were ablaze with the fires of persecution. Its cry has always been blood! blood! blood of goats blood of bulls, blood of sheep, blood of (as you said in your sermon Sunday), and with its thirst of blood aroused to the highest pitch of frenzy, its followers sucked each others blood-sacrificed millions of lives. It is just what we might expect of a system whose God is a bloody tyrant, standing ready to butcher and damn the principal portion of mankind. Ask me to adopt such a system! And this picture is historically and strictly true. Even what good there is in Christianity I happen to know has been stolen from better, more moral and benign religions.

Skepticism, you say, furnishes poets no food for inspiration. I have frequently read that foolish saying in Christian authors. They pass it around. One borrows it from the other, until they come to think it true. Must a poet believe in hell, the devil, infant damnation total depravity, etc., in order to have "food for inspiration"? Byron was not much of a Christian. Shelley was a Free Thinker. Burns was deemed a skeptic; that is, he hated the Christian creeds of his day. His "Holy Willie's Prayer" is an unsurpassed piece of satire which frightened the kirk sessions out of their wits. His "Address to the Unco Guid, or the Rigidly Righteous," would do you good to daily read, and then devoutly kneel and repeat "Holy Willie's Prayer;" emphasize the eleventh verse. You will then be in a fit frame of mind to turn to that pre-eminently Christian poet, Watts-

"My thoughts on awful subjects roll, Damnation and the dead."

You thought you would have a fine opportunity to assail me with a long letter in reply to my courteous six lines. I conclude to do even a third better by you, and fully expose your bigotry and conceit.

You say if Christianity is a system of monstrous delusion it will fall of its own weight. Then I am to understand you do not oppose anything that is to your mind "monstrous You never opposed modern Spiritdelusion." ualism. Oh, no! You never opposed infidelity. You assert that the very violence of my opposition is a confession of the strength of Christianity. Garrison violently opposed slavery. It was strong, too. Intemperance is strong; and to-day Catholic Christianity is far stronger and more compact than Protestantism. Because a thing is strong, is no proof it is true. If you are a "born reasoner," you must have been born with your hands clutching logic by the blade instead of the handle.

You charge me with a lack of candor. candid man is always disposed to credit others with candor until there is positive proof to the contrary. You claim to tell me what the "deep, unuttered intuitions and convictions" of my better nature are. If "unuttered," how do you know what they are? Are you a medium? You were hunting after a woman in Lake City who is a medium. Perhaps you got a communication! You flippantly tell me that what I hold to be truth is "make believe." You are a "searcher of hearts," are you? Don't you see it would be just as easy for me to retort that you are a hypocrite? You apply to your opponents such terms as "ignorance," "malice," "devoid of candor," "superficia superficial understanding," yet you have the effrontery to talk about " civility "!

You speak of my large circuit. Yes, I have a large circuit. In that respect I resemble the founder of your sect, John Wesley. Jesus had a middling large circuit. You did not think of that when you undertook to slur me. When we lecturers get to be as numerous as the clergy, we, too, may avail ourselves of the facilities of a settled ministry, and read each others sermons. Modern Spiritualism is not dependent upon a located ministry, as is Christianity. Its methods are more scientific. You say I wanted to make you an advertising medium. I have found a cheap boy more efficient.

In my review of you, which you had not the manliness to listen to, I noticed the strongest points you made. If they looked weak as I held them before my audience, as you complain,

that is not my fault.

As a proof of your egotism, I need only refer to your letter wherein you glorify yourself at the expense of your congregation. You say the "reasoning faculty in many is almost en-tirely lacking; in many others imperfectly cultivated, so that they depend upon the intui-tions of judgment." "I know many Christian people that cannot reason, and perhaps twothirds or three-fourths of those who heard me yesterday could not trace and recall the logical connection of my discourse, simply for a lack of a logical or mathematical cast of mind." You are a whale among little fishes.

And still they gazed, and still the wonder grew, That one small head could carry all he knew."

Your congregation must feel proud of the picture you give of them to an anti-Christian. You belittle them in order to exalt yourself. What a learned genius you are! in your own estimation. Greatness will certainly perish when you die. It is sad to think you have labored with that congregation three years, and still the reasoning faculty is almost entirely lacking in three-fourths of them, or imperfectly cultivated, so that they could not understand you, you were so deep-or muddy. Three years of the dazzling light of your godlike intellect poured upon them steadily. Who could stand that? Who, without injury, could gaze at the sun? No wonder you are convinced that at least two-thirds of your congregation are semi-idiots. You are a "born reasoner" by implication. Of course they cannot comprehend you!

"He wriggled in and wriggled out, And left his hearers still in doubt, Whether the snake that made the track Was going north or coming back."

As you took a fancy to the twenty-seventh chapter of Proverbs, I will refer you to the twenty-second verse, as applicable to your case.

W. F. JAMIESON.

A COMMUNICATION

FROM THE LATE S. KIRK HORNBROOK.

(MISS P. J. SUMME, Medium.)

MY DEAR MOTHER: I am here standing beside you, although you see me not; still I am near you, and wish to tell you of my happiness when I first realized that I was in the

Spirit world.

I seemed to awake as if from a slumber, and saw the surroundings of the room wherein I lay. The walls seemed to be hung with festoons and wreaths of flowers that were whiter than snow, and radiated a light that sparkled than snow, and radiated a light that sparkled as diamonds. Everything around me was so beautiful and exhibarating that I began to realize the presence of my angel guardians, who were magnetizing me with their warm sympathy and love, which seemed each moment to strengthen and enliven me, until I partook of a buoyancy and happiness of spirit that pervades everything here. My freed spirit rejoices that it is no longer fettered down to earth in the material body, but is now in the happy enjoyment of its own expansive powers, that will still continue to unfold through the endless ages.

This is the highest ideal our unfettered souls This is the highest ideal our unfettered souls can concieve of; when we learn that we are no longer trammeled down to earthly conditions and surroundings, and that our progression shall extend throughout all eternity. Our souls then begin to drink in the purified bliss of infinite love, which permeates and intensifies the atmosphere we breathe; the scenery, our homes; in fact everything here radiates with this glorious principle. When we become spirit ourselves, we can then begin to appreciate, and in some degree understand his divine spirit ourselves, we can then begin to appreciate, and in some degree understand his divine attributes, which in material life our minds are too gross and undeveloped to comprehend, only to a very limited extent. It seems impossible to try to impress the minds of our dearest friends whose souls are yet in the earthly called and are foundary struggling. est friends whose souls are yet in the earthly casket, and are, from day to day, struggling with the conflicting scenes of life, which are necessary to develope their innate talents, which the better prepare them for usefulness here, while the soul is being strengthened and educated to higher plains of knowledge. It is needless to try to make our friends in earth-life understand the myriad scenes of happiness which this beauteous world seems to yield to every one as their own inheritance.

My brothers and sister, who left all when they were mere infants, have grown to manhood and womanhood, and each one seems to live out their own individuality. That is, ev-

live out their own individuality. That is, every soul seeks its highest ideal and works up to it, by close application and perseverance, until they are capable of making it a profession; for the great law of progression is manifestal. ifested in everything here, and every person loves to be employed in whatever their soul's aspirations are inclined to be most pleased in doing.

bing. Brother Willie is an astronomer, and his Brother Willie is an astronomer, and his soul is constantly expanding in the varied and increasing beauties of the starry realms of the countless planets that lie stretched throughout the boundless spaces of immensity which

his free and unfettered spirit can roam through and explore their magnificently grand beauties at his pleasure, throughout the coming ages. And still there will be uncalled beauties and grand problems to solve for all the lovers of astronomy, as the soul is constantly expanding and adding knowledge to knowledge.

If persons did but understand the elevating influences of the study of astronomy upon the human mind, there would be more persons who would make it a life study while upon this earth planet. The mind, while reveling in the grandeur of the heavenly bodies, for the time being, becomes lost to everything of the earth, earthy, and naturally becomes, as if by habit, more grand and lofty in its aspirations. My brother, Tommy Gill, is a sculptor, and takes as much pride in beautifying and adorning his magnificent works of art as our father does his beautiful grounds around his earthly home. His statues, emblems, and devices are magnificently grand and beautiful, and are all wrought by the chisel, which his industrious hand guides according to the dictates of his own creative mind. Tommy Gill is a genius of a very high order, and was too refined to stay long in the crude atmosphere of the earth, Yet he is more fully individualized with the characteristic traits of father and mother than any of the rest of our family who are in spirit life. He has mother's inventive talent and father's ambition to excel in all he does.

Our dear sister Ella, whom we brothers are all happy to have with us, is a fine musician, and music is the fount from which her soul is exhilarated from day to day.

Brother Frank is a mechanical genius, and devotes his time to acquiring information in that channel. He holds it as the highest and grandest attainment of the human mind, as there is but little.

Brother Frank is a mechanical genius, and devotes his time to acquiring information in that channel. He holds it as the highest and grandest attainment of the human mind, as there is but little that can be accomplished here on earth that is not in some way connected with and dependent upon mechanism. Even art itself must succumb to the aid of mechanism is not in some way connected with and dependent upon mechanism. art itself must succumb to the aid of mechanism in order to become perfected within itself. The most beautiful portrait that we look upon as a work of art has been brought to its high state of perfection through the aid of mechanism. The paints were dug from the earth with the tools that were made by a mechanic. "I was machinery that ground them and prepared them for the laboratory, with all the chemical and refining processes through which it must pass e'er the creative mind of the great master artist can delineate the human face divine with pass eer the creative mind of the great mach artist can delineate the human face divine with his beautiful colors. The grand art of telegraphy, which is the one servant of the wide, wide world, would to-day have remained in darkness and oblivion, had it not been that all the required apparatus was constructed and completed through the utility of mechanism. Our homes, our traveling vehicles of transportation our surrounding and all the conferts. Our homes, our traveling vehicles of transpor-tation, our surroundings, and all the comforts and necessities of the earth life are dependen

and necessities of the earth life are dependent in some form or other on the grand and useful system of mechanism.

Galen, our brother, who was summoned from earth in a moment of time, has developed as a great physician, and will impart the blessings of his gifts to the many who will yet seek him as a counselor and guide.

'Tis needless to dwell further on the subject as it is impossible, even through clairyovance.

as it is impossible, even through clairvoyance, as it is impossible, even through clairvoyance, to make you understand everything I would like to have you know. I want father to know that I shall still be interested in him and all his affairs, and be with him often, as he is busied and hurried with his work out on his grounds, which will soon be very beautiful again. I shall often be with you both, and advise with you in spiritual and temporal affairs. This is the Christ principle, that we all love to act toward the sorrowing ones that we have left to mourn our absence. And as we look into their loving souls that yearn after us, and instinctively call for our sympathy during their sad hours of bereavement and loneliness, then their minds are more receptive to Spiritual insad hours of bereavement and loneliness, then their minds are more receptive to Spiritual influence, and they can become en rapport with us and we can then more easily influence them as we see best for their highest good.

There is a good band of us over in Spirit life now. My brothers and sister are aiding me to develop, until we can have power that will remove every last doubt from father's mind of the reality of Spirit communion.

Tell father I want no expensive monument

Tell father I want no expensive monument Tell father I want no expensive monument of art to note my last resting place; but plant nature's beautiful trees around my grave, which will be a monument of far greater worth than the cold marble. I ask that my grave shall represent a place of rest and repose, and not a show of expensive pride. I know his ambition and love of the beautiful would naturally in the total state a magnificent monument. tion and love of the beautiful would naturally inspire him to raise a magnificent monument to my memory; but I desire no such extravagance, which would be inspiring the minds of others with the same vanity. I ask you and father to select some beautiful trees and plant others with the same vanity. I ask you and father to select some beautiful trees and plant around my grave as you shall see represented in a drawing. I will go with father and help him select the trees which I want planted around my grave, which will be both unique and beautiful. Place a plain white marble shaft at my head, which will be broken and the top lying upon my grave. This I wish polished, with a heavy ivy vine entwined from the base, which I would like made rough, with ferns and Calla lilies growing out from the crevices of the rough rocks. Above this place a scroll, on which you will dedicate a very brief and simple inscription, all of which you shall have in a drawing as you did the trees, only more minute. Place two rows of shells, pink and white, gathered from the shores of the grand old Ohio river, around my grave inside the trees. Ornament my grave with any beautiful grass or evergreens your refined taste may suggest, also any flowers you

may see fit. Now, my kind parents, I have planned this design as I want it, but ask you think best. But I think you will be better pleased with this than you have any idea of before seeing the entire execution of it.

There are many other very important affairs I shall guide and direct your minds to in the future, that may prove of interest to you all.

Good-bye,

KIRK.

From the Chicago Times, Sept. 1. A BAD NAME.

Ebenezer V. Wilson thinks he has about \$25,, ooo worth of the same on hand, which Siephen S. Jones has helped him to through the "Philosophical Journal."

"Philosophical Journal."

Supernatural forces have been working for over a year upon the mind of one Ebenezer V. Wilson, a lecturer on Spiritualism, until either from that or some other cause he is of the opinion that he has been grossly libeled by certain articles published from time to time in the Religio-Philosophical Journal. For some months past a rumor has prevailed in Spiritualistic circles that an action in trespass was about to be commenced by Wilson against Mr. S. S. Jones, the editor, publisher, and proprietor of the above-named journal. Those rumors have steadily gained ground and knowing ones have wondered not a little why the lecturer did not execute his threats. At last Ebenezer has arranged his plans; the spirits have moved him, and thanks be to the spirits, they have persuaded him to begin operations at the very time of all others that his suit was the most welcome. The courts are dull in the vacation; there is nothing there of interest; no salvation to relieve the oppressive monotony of the every-day routine of the clerk's offices; nothing whatever to encourage a reporter, or induce him to visit the courts. This rumor, however, reaching the ears of The Times reporter, he has for weeks past been on the alert and anxiously awaiting the first gun that would open nim to visit the courts. This rumor, however, reaching the ears of *The Times* reporter, he has for weeks past been on the alert and anxiously awaiting the first gun that would open this war, and yesterday he was rewarded by tumbling upon a voluminous document composed of 60 odd pages of closely written legal cap, which declared the causes and grounds of attack of Ebenezer V. Wilson against Stephen S. Jones. The document will be filed this morning in the Clerk's office of the Superior Court by Messrs. Shufelt & Westover, the attorneys for Wilson, claiming \$25,000 damages for libel from the defendant. The following is a brief abstract of this interesting document. The plaintiff claims that he is, and has been for a great many years past, a true Spiritualist, but is not now, nor never was, a member of that schism of Spiritualists known as free-lovers, nor a believer in their faith or doctrines, and for a long time before, and at the time of and for a long time before, and at the time of committing the grievances named in his declaration, had been, and was, and still is, a lecturer and advocate of the doctrines of true Spiritualism, and as such received invitations from and made engagements with the divers and different societies throughout the United States to visit them at their respective places of meet-ing, and for such compensation and remunera-tion as had been agreed upon to lecture to them upon and about the doctrines and tenets of true Spiritualism, entertained and believed, and by him promulgated, expounded, and explained and which views did not accord with the doctrines and beliefs of the fiee-lovers, but on the contrary were antagonistic and opposed to their views and teachings. 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At the time Mr. Jones took him in hand he had engagements to lecture, and the aggregate compensation therefor during the year would have remunerated him to the amount of \$5,000, but Mr. Jones well knowing this, but contriving and maliciously intending to injure him, as the document alleges, in his character, and bring him into public scandal, infamy, and disgrace with and amongst all the Spiritual societies and the believers in the doctrine and tenets of Spiritualism throughout the land, and to cause them to believe he was not a fit person to discourse Spiritualism to them, and that he was a free-lover and a free-luster, believing in free and unlicensed intercourse, and the doctrines of promiscuity, and to vex, harass, oppress, and impoverish, and wholly ruin him, did publish in the Philosophical Journal, March 28, 1874, an article which was false, scandalous, malicious, defamatory, and libelous, concerning his connection and association with free-lovers and free-lusters, and his espousal of their doctrines and belief. 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World is to be Revolutionized. A Discussion that Deserves the Attention of the Police, or the Authorities of the Insane Asylum." "Our readers will bear in mind that while The Chicago Times fairly deals with Spiritualism it does not countenance such infamous sentiments as the social freedomites put forth."

The Religio-Philosophical Journal then proceeds to comment upon the above, and in doing so says, "We don't propose to fill our columns with a full report of the matter which fell from the lips of that class of people who have heaped disgrace upon Spiritualism and degraded love to a plane of beastly sensualism. * * The gathering was composed of social free-lusters and a class from the streets who, like insects, crows, and turkey buzzards, that gather upon filthy carcasses, went there for the nastiness which they knew would salute their ears. The actual element running this convention was Mrs. Julia H. Severance, Moses Hull the would-be martyr, E. V. Wilson (meaning the plaintiff), and a number of others."

The article in question continues and reads, "I, Mrs. R. W. Scott Briggs, let the cat out of the bag, by telling why the resolution favoring morgantic marriages was offered. An old gray-haired sinner (meaning the plaintiff), with a licorice tooth and Janus-faced, wanted to keep in with the Spiritualists and to clasp hands with the free-lovers had that resolution appear in his report of resolutions for such a base purpose only."

Ebenezer construes this to mean that he had been guilty of free sexual intercourse as practiced by free-lovers and free-lusters, and was in full sympathy with them, but for the purpose of covering up and hiding his beliefs in regard to the same, and to retain the confidence of Spiritualists, and actuated by personal motives and sordid interests, introduced said resolutions. The plaintiff also quotes from the article to show that it stated that he, during this convention, made speeches favoring the doctrines and beliefs of free-lovers and free-lusters, espousing their unholy cause; al and E. V. Wilson, of Lombard, Ill. Dr. Ray-ner was dropped, and every officer elected was taken from the ranks of well-known free-lov-ers well known to each other. Being thus officered, a meeting was called at McHenry, Ill., at which E. V. Wilson wrote a pressing and fulsome letter to Victoria C. Woodhull to heat the convention offering his services to and fulsome letter to Victoria C. Woodhull to be at the convention, offering his services to gallant her, on her arrival, to suitable quarters. Before the consummation of that gallant meeting and greeting, the Woodhullites generally understood that Wilson could be soldered with certainty that it would stick." The plaintiff then explains that this was understood to mean that he had written an invitation to Victoria C. Woodhull to attend the convention at McHenry and he would furnish her with quarters where they could indulge in unlicensed intercourse, and that it was generally understood before such intercourse was consummated that he was an avowed and firm believer in the doctrines and views of the free-lovers and free-lusters. lusters.

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The plaintiff continues in his declaration to state that the defendant wrote him up in a style that showed that his articles as a frontier department editor of the paper, together with his conduct, were so different from his private talk, and so much at variance with his conversation with Mr. Jones, that he was compelled to drop him from the frontier department of the Philosophical Yournal.

The article that so worries this eloquent speaker also stated that Wilson called a meeting at Elgin, but the Spiritualists of that town declined to attend or have anything to do with it unless the doctrine of social freedom was excluded as no part of Spiritualism. After a long struggle, Wilson worded the call to the effect that nothing would be discussed at that meeting but that which was germane to Spiritualism, but it was afterward discovered that he claimed that Moses Woodhullism came within his meaning and was germane to the question, and therefore they kept away, and did not fall into his trap to deceive them and disgrace Spiritualism. The article also refers to certain postal cards, signed by Wilson and one other, that were sent over the country, denying the charges the Religio-Philosophical Yournal made against them, and reads that the postal cards or circulars "will avail them nothing. Every word that we have said about their true character has been fully verified by their speeches and resolutions at this Chicago meeting. The two men who have appended their names to the postal card circular have only more fully shown their true Moses Woodhulling to mirrangers their true character has entire true character has been fully verified by their speeches and resolutions at this Chicago meeting. The two men who have appended their names to the postal card circular have only more fully shown their true choses Woodhulling to mirrangers their true character has entired and the part of the

names to the postal card circular have only more fully shown their true Moses Woodhull-te colors, but they are convicted of attempting to misrepresent their true sentiments and to sail under the colors of true Spiritualism, while they were but propagandists of the foul and most infamous doctrines of sexual promiscuity."

The declaration further sets forth that the defendant reproduced an article of April 15, 1874, from The Times, under the following head lines, "Bummers and Bawds—The lecherous crew that met in Grow's Opera Hall on yesterday—Vicious Free-loveism vented without blush or shame—E. V. Wilson, Moses Hull and other strumpets air their doctrines of promiscuity, the former in the role of the great

American egotist." That article referred to E. V. Wilson as "an ignorant old ass, whose free-loveism has brought him into disrepute even among many disciples of Woodhullism, delivered himself of a dreary, foolish, disconnected speech."

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mr. Wilson continues in his declaration to set forth his grievances, and refers to another article of Mr. Jones', of April 4, 1874, with the following head lines, "The vile thing came and went as predicted; the storm-clouds thick-en—thunderbolts fall thick, fast, and with telling effect." This article holds Wilson, with other prominents in the convention, up to scorn and ridicule, and speaks of him as the "Gentle E. V. of monstrous dimensions and figure, and with immense jugs of water on each shoulder, as orderly sergeant cutting fantastic tricks before high heaven." The article also alludes to the postal card circulars heretofore mentioned, and says that the denials thereon contained were barefaced falsehoods, and reads as follows in regard to that meeting, "But poor Wilson's condition was certainly enough to excite the sympathy of his admirers. Just imagine his elephantine frame and grizzly locks bowed down with a monstrous load of Severance in his bosom, Moses Woodhulls on the hips, and a mammoth jug of water upon each shoulder, praving and beseeching with tremulous lios. his bosom, Moses Woodhulls on the hips, and a mammoth jug of water upon each shoulder, praying and beseeching with tremulous lips, 'Moses the martyr' to be sure and be on hand at the next quarterly meeting." The plaintiff also takes umbrage at an article published in the same paper, of June 20, 1874, in which he construes its meaning to be that he had, by letter written to Mrs. Severance, so fully committed himself to her doctaine that he dare not go back on her. Also that by his double dealing even the free-lovers detested him and would not patronize him as a lecturer to any considnot patronize him as a lecturer to any considerable extent.

erable extent.

Again he takes offense at an article appearing in the same paper, under date of July 18, 1874, which reads that "Wilson, through his own puffing of himself in the frontier department of The Journal, has secured calls in almost all parts of the United States. He had become noted. The Woodhull social-freedom mest all parts of the United States. He had become noted. The Woodhull social-freedom question was sprung upon Spiritualism during that time, and he very adroitly succeeded for a long time in running his craft between social freedom and true Spiritualism, so as to make the people of both sides believe he was with them. But by and by the plot thickened; the social-freedomites warned us that our department editors were with them, and that we had better fall into line. The department editors were informed that their positions must not be left in doubt. Dr. Childs, of Philadelphia, and Dr. Babbitt, of New York, at once responded emphatically, defining their position in opposition to the social freedom infamy. Wilson did not come to time when called upon by us to define his position. He claimed that his views were well enough known, and that it was not necessary for him to define his position, and argued that ninetenths of the Spiritualists were sympathizers with Mrs. Woodhull's doctrine, and that we were doing our paper great harm by denouncing social freedom as an infamous doctrine. Time rolled on, and conventions were held at Rockford, and at McHenry, Ill., at which very few speakers but social-freedomites took any part. Wilson was present and affiliated with them as 'hail fellow well met;' indeed he ran those meetings. At the Rockford convention \$100 was raised for Mrs. Woodhull to buy her a printing-press, which was raised by the solicitation of her admirers, Wilson and others; \$100 was raised for Mrs. Woodhull to buy her a printing-press, which was raised by the solicitation of her admirers, Wilson and others; but not one dollar of which was used or intended to be used for any such purpose, but it was used in revelries and excesses which would make the cheeks of many of the donors blush with shame if they were to behold their doings."

This, the plaintiff asserts, meant that the money was used for immoral revelries and demoney was used for immoral reveities and such baucheries, and such excesses as free-lovers in-

The above are the articles which the plaintiff claims are libelous, and on which he bases this suit. He set forth in his declaration that prior to the publishing of these articles he had in his capacity as a Spiritualist lecturer, made and formed many acquaintances and friends, and while traveling through the various parts of the United States to fulfill his lecture engagements, was used to associating especially with R. Tenney and Dr. William Hallock, of Evansville, Ind.; Charles W. Waller, Cincinnati, O.; David Eddy, Cleveland, O.; Mr. Bradly, Buffalo, N. Y.; Henry J. Newton, New York city, and A. Rogers, Philadelphia, Pa, and was by them received and admitted into their respective houses and company, and proand was by them received and admitted into their respective houses and company, and provided with meat, drink, and lodging, and entertained as their guest, free of cost, and this would not have been, had he been suspected of being a free-lover or free-luster, or of advocating the beliefs of free-loveism, unlicensed sexual intercourse, and the doctrine of promiscuity. As the result of all this, Wilson says he has lost all these advantages: the friends above ity. As the result of all this, Wilson says he has lost all these advantages; the friends above named have gone back on him and wholly refuse to associate or to have anything to do with him as of old, and the loss of this meat, drink, etc., were worth to him \$2,500, and has increased his expenses in his necessary living to that amount.

ed his expenses in his necessary nying to amount.

The woful story of this lecturer, until it comes before the court for final hearing, is ended, and he closes by declaring that by means of the committing of these grievances he has been greatly injured and prejudiced in his credit and reputation, brought into public scandal, infamy, and disgrace, and is suspected and believed to be a free-lover and free-luster, and, worse than all, his occupation is gone, and hence this suit.

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may see fit. Now, my kind parents, I have planned this design as I want it, but ask you planned this design as I want it, but ask you to exercise your own judgment and do as you think best. But I think you will be better pleased with this than you have any idea of before seeing the entire execution of it.

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base purpose only."

Ebenezer construes this to mean that he had been guilty of free sexual intercourse as practiced by free-lovers and free-lusters, and was in full sympathy with them, but for the purpose of covering up and hiding his beliefs in regard to the same, and to retain the confidence of Spiritualists, and actuated by personal motives and sordid interests, introduced said seedly time. The plaintiff also quetes from the dence of Spiritualists, and actuated by personal motives and sordid interests, introduced said resolutions. The plaintiff also quotes from the article to show that it stated that he, during this convention, made speeches favoring the doctrines and beliefs of free-lovers and free-lusters, espousing their unholy cause; also that he was a prominent organizer of this so-called "Northern Association of Spiritualists," and reads that Wilson, "as he is wont to do, took the management entirely out of the hands of Dr. Kayner, who was its president. The doctor, seeing how things were drifting, quietly allowed Wilson to run it to his satisfaction. The result was, before the people came to understand how the matter was tending an annual election of officers was had, under the joint management of Mrs. Severance of Wisconsin, and E. V. Wilson, of Lombard, Ill. Dr. Kayner was dropped, and every officer elected was taken from the ranks of well-known free-lovers well known to each other. Being thus officered, a meeting was called at McHenry, Ill., at which E. V. Wilson wrote a pressing and fulsome letter to Victoria. C. Woodhull to be at the convention, offering his services to gallant her, on her arrival, to suitable quarters. Before the consummation of that gallant meeting and greeting, the Woodhullites generally understood that Wilson could be soldered with certainty that it would stick." The plaintiff then explains that this was understood to mean that he had written an invitation to Victoria C. Woodhull to attend the convention at McHenry and he would furnish her with quarters where they could indulge in unlicensed inter-Henry and he would furnish her with quarters where they could indulge in unlicensed intercourse, and that it was generally understood before such intercourse was consummated that he was an avowed and firm believer in the doctrines and views of the free-lovers and free-

The plaintiff continues in his declaration to state that the defendant wrote him up in a style that showed that his articles as a frontier dethat showed that his articles as a frontier department editor of the paper, together with his conduct, were so different from his private talk, and so much at variance with his conversation with Mr. Jones, that he was compelled to drop him from the frontier department of the *Philosophical Journal*.

The article that so worries this eloquent speaker also stated that Wilson called a meeting at Flein but the Spiritualists of that town

The article that so worries this eloquent speaker also stated that Wilson called a meeting at Elgin, but the Spiritualists of that town declined to attend or have anything to do with it unless the doctrine of social freedom was excluded as no part of Spiritualism. After a long struggle, Wilson worded the call to the effect that nothing would be discussed at that meeting but that which was germane to Spiritualism, but it was afterward discovered that he claimed that Moses Woodhullism came within his meaning and was germane to the question, and therefore they kept away, and did not fall into his trap to deceive them and disgrace Spiritualism. The article also refers to certain postal cards, signed by Wilson and one other, that were sent over the courtry, denying the charges the Religio-Philosophical Journal made against them, and reads that the postal cards or circulars "will avail them nothing. Every word that we have said about their true character has been fully verified by their speeches and resolutions at this Chicago meeting. The two men who have appended their names to the postal card circular have only more fully shown their true Moses Woodhullite colors, but they are convicted of attempting to misrepresent their true sentiments and to sail under the colors of true Spiritualism, while they were but propagandists of the foul and most infamous doctrines of sexual promiscuity."

The declaration further sets forth that the

declaration further sets forth that the The declaration further sets forth that the defendant reproduced an article of April 15, 1874, from *The Times*, under the following head lines, "Bummers and Bawds—The lecherous crew that met in Grow's Opera Hall on yesterday—Vicious Free-loveism vented without blush or shame—E. V. Wilson, Moses Hull and other strumpets air their doctrines of promiscuity, the former in the *role* of the great

American egotist." That article referred to E. V. Wilson as "an ignorant old ass, whose free-loveism has brought him into disrepute even among many disciples of Woodhullism, delivered himself of a dreary, foolish, disconnected speech."

Mr. Wilson continues in his declaration to set forth his grievances, and refers to another article of Mr. Jones, of April 4, 1874, with the following head lines, "The vile thing came and went as predicted; the storm-clouds thick-en—thunderbolts fall thick, fast, and with telling effect." This article holds Wilson, with other prominents in the convention, up to scorn and ridicule, and speaks of him as the "Gentle E. V. of monstrous dimensions and figure, and with immense jugs of water on each shoulder, as orderly sergeant cutting fantastic tricks before high heaven." The article also alludes to the postal card circulars heretofore mentioned, and says that the denials thereon contained were barefaced falsehoods, and reads as follows in regard to that meeting, "But poor Wilson's condition was certainly enough to excite the sympathy of his admirers. Just imagine his elephantine frame and grizzly locks bowed down with a monstrous load of Severance in his bosom, Moses Woodhulls on the hips, and a mammoth jug of water upon each shoulder, praying and beseeching with tremulous lips, 'Moses the martyr' to be sure and be on hand at the next quarterly meeting." The plaintiff also takes umbrage at an article published in the same paper, of June 20, 1874, in which he construes its meaning to be that he had, by letter written to Mrs. Severance, so fully committed himself to her doctaine that he dare not go back on her. Also that by his double dealing even the free-lovers detested him and would not patronize him as a lecturer to any considerable extent.

Again he takes offense at an article appearing in the same paper, under date of July 18, 1874, which reads that "Wilson the store."

erable extent.

Again he takes offense at an article appearing in the same paper, under date of July 18, 1874, which reads that "Wilson, through his own puffing of himself in the frontier department of The Journal, has secured calls in almost all parts of the United States. He had become noted. The Woodhull social-freedom question was sprung upon Spiritualism during that time, and he very adroitly succeeded for a long time in running his craft between social freedom and true Spiritualism, so as to make the people of both sides believe he was with them. But by and by the plot thickened; the social-freedomites warned us that our department editors were with them, and that we had better fall into line. The department editors social-freedomites warned us that our department editors were with them, and that we had better fall into line. The department editors were informed that their positions must not be left in doubt. Dr. Childs, of Philadelphia, and Dr. Babbitt, of New York, at once responded emphatically, defining their position in opposition to the social freedom infamy. Wilson did not come to time when called upon by us to define his position. He claimed that his views were well enough known, and that it was not necessary for him to define his position, and argued that ninetenths of the Spiritualists were sympathizers with Mrs. Woodhull's doctrine, and that we were doing our paper great harm by denouncing social freedom as an infamous doctrine. Time rolled on, and conventions were held at Rockford, and at McHenry, Ill., at which very few speakers but social-freedomites took any part. Wilson was present and affiliated with them as 'hail fellow well met;' indeed he ran those meetings. At the Rockford convention \$100 was raised for Mrs. Woodhull to buy her a printing-press, which was raised by the solicitation of her admirers. Wilson and others. a printing-press, which was raised by the solicitation of her admirers, Wilson and others; but not one dollar of which was used or intended to be used for any such purpose, but it was used in revelries and excesses which would make the cheeks of many of the donors blush with shame if they were to behold their do-

This, the plaintiff asserts, meant that the money was used for immoral revelries and de-baucheries, and such excesses as free-lovers in-

dulge in.

The above are the articles which the plain dulge in.

The above are the articles which the plaintiff claims are libelous, and on which he bases this suit. He set forth in his declaration that prior to the publishing of these articles he had in his capacity as a Spiritualist lecturer, made and formed many acquaintances and friends, and while traveling through the various parts of the United States to fulfill his lecture engagements, was used to associating especially with R. Tenney and Dr. William Hallock, of Evansville, Ind.; Charles W. Waller, Cincinnati, O.; David Eddy, Cleveland, O.; Mr. Bradly, Buffalo, N. Y.; Henry J. Newton, New York city, and A. Rogers, Philadelphia, Pa, and was by them received and admitted into their respective houses and company, and provided with meat, drink, and lodging, and entertained as their guest, free of cost, and this would not have been, had he been suspected of being a free-lover or free-luster, or of advocating the beliefs of free-loveism, unlicensed sexual intercourse, and the doctrine of promiscuity. As the result of all this, Wilson says he has lost all these advantages; the friends above named have gone back on him and wholly refuse to associate or to have anything to do with him as of old, and the loss of this meat, drink, etc., were worth to him \$2,500, and has increased his expenses in his necessary living to that amount.

The woful story of this lecturer, until it

amount.

The woful story of this lecturer, until it comes before the court for final hearing, is ended, and he closes by declaring that by means of the committing of these grievances he has been greatly injured and prejudiced in his credit and reputation, brought into public scandal, infamy, and disgrace, and is suspected and believed to be a free-lover and free-luster, and, worse than all, his occupation is gone, and hence this suit.

ADVERTISEMENTS.

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OUR ADVERTISING TERMS.

To all whom it may concern: WHEREAS, our paper, THE SPIRITUALIST AT WORK, now has over seventeen hundred subscribers, and increasing at the rate of one hundred and fifty each month, through our own personal efforts; THEREFORE, we now inform our friends that only two columns of our paper, on the seventh, page, will be open for advertisements, at the rate of 10 cents per line for davertisements, and 8 cents for each subsequent insertion under thirteen numbers, for advertisements containing ten lines and over. For all advertisements under ten lines, 15 cents a line for first insertion, and 10 cents a line for each subsequent in sertion, payment invariably in advance. All matter for advertising must be directed to Hazilit & Reed, 172 and 174 Clark Street, Chicago No notice will be taken of advertisements not accompanied with the money.

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desired.

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Living Department.

In this Department everything pertaining to the ad-ancement and elevation of woman shall have a vancement and elevation of woman shall have place, and our children also; who are to be the n and women of the future. What they will be, depen upon what we now teach them.

BY M. EMERSON WILSON.

Letters and communications for this department Letters and communications for this department must be addressed to M. Emerson Wilson, Lombard, Illinois. Mothers, sisters, friends, one and all, send us living truths, life experiences of your own souls, and let us live our real selves, our inner life, and seem and be to each other what we really are.

For the Spiritualist at Work.

THOSE WE HONOR.

BY WILLIAM BRUNTON. Here's for those who love the cause Giving service without fear, Asking not for vain applause, Dreading not the dark and drear, Flinching not from year to year; Here's to them with right good-will, All the world shall bless them still!

Here's for those who seek the true re's for those who seek the true, Careless whether men shall blame, reless though they call it "new," Branding love with foul defame, Scorning such as bear her name; Here's to them with right good-will, Men admire and aid them still!

Here's for those who work their mind, Giving manhood lawful sway,
Leaving each old past behind,
With the new-born, living day,
Growing with its richer ray;
Here's to them with right good-will, Earth demands and loves them still.

Here's for those who serve the Cause, Broader, wiser, braver yet, Brushing off the cob-web flaws, Owing nature little debt, Smiling tho' it shine or wet ; Here's to them with right good-will, Men and angels crown them still!

BABY'S SKIES.

Would you know the baby's skies? Baby's skies are mamma's eyes. Mamma's eyes and smiles together Make the baby's pleasant weather.

Mamma, keep your eyes from tears, Keep your heart from foolish fears, Keep your lips from dull complaining, Lest the baby think 'tis raining. M. C. Bartlett in St. Nicholas.

For the Spiritualist at Work.

IF I WERE A VOICE.

In these days wondrous events are being enacted which are developing human nature in a variety of ways. In these days when might is right and money is king, when the tangled skeins of life and destiny must be individually worked out and made straight, when silent stories are welling up from souls in pain, when tears are staining young cheeks and vice and misery are running rampant in our land, then I would I were a voice which might be heard and felt. I would that I could travel upon the beams of morning and evening light and tell men to be true to the light within them. Tell them that a nation torn by bigotry, avariciousness, monopoly, selfishness and want, is a foul blot upon their individual and collective characters. I would tell them that the moneyed kings of to-day must become the wailing paupers of a day yet to come. I would convince them that the Stewart's, Astor's and hosts of gloved aristocracies now rolling in their illgotten wealth, are feasting upon the tears, groans and lives of the world's workers, the real producers, the poor and needy.

I would convince them that right consists in even-handed justice, that well paid labor, true appreciation of humanity's efforts and a willingness to live and let live, would guarantee them a warm place in the hearts of those, who by reason of their poverty must be the servants of the rich and who will yet reproach them for starvation and the prostitution of their strength, bodies and time. If I were a powerful voice, I would bid every soul encased in human form, stand up in their might and claim their freedom and no longer wear the yoke of bondage; no longer submit to laws that are grinding them to the ground. 'Tis strange the conservative world can so passively look on and see the workings of our national machinery and wilfully ignore and persecute the zealous workers, who knowing that the old must pass away, are willing to become an advance guard, showing up the frauds and inhuman injustice practiced upon an ignorant and credulous community by government officials.

Shall the deep yearning nature of woman

be stultified by the conventionalities of custom and education? Shall their voices forever be hushed; they who are the mothers, sisters and wives of men who compose the world? Most surely they have rights, powers, talents and tact, shall they not be heard in the halls of Legislature and the Senate chambers? "If I were a prophetic voice," I would say "woman's hand can rock the cradle," soothe the infant lying in it, and woman's voice shall yet be heard and felt in the land; she shall assist in making juster, truer and higher laws for the welfare and guidance of humanity. "If I were an immortal voice," I would free minds who were bowing to idols of any kind, and teach them of the glorious possibilities of their own natures. I would teach them of the God enshrined within their own being, of the laws of harmony, of the ten thousand times ten thousand gospels which are infallable and need no interpretation and cannot be counterfeited for the sake of gain, or to deceive a credulous mind. I would publish progressions notes both long and loud, teaching that the transition of thought must be constant and that each individual must work out their own salvation and arrive at truth from their own stand point, so when Vedas and Shastas, Korans and Bibles shall fail, they shall stand upon a firm basis which cannot be taken from them by any law, power or authority.

MARY M. D. SHERMAN.

Adrian, Aug. 21st.

NOTICE TO CORRESPONDENTS.

Kendallville, Ind., T. H. Stewart: \$2 received, credit made, paper sent. This Brother is an earnest worker, and is helping us very much.

Sandy Hill, N. Y., S. H.: \$4. We thank you for new subscribers and money for specimen numbers.

Ancora, N. J., F. B. G.: \$1. This Brother writes: THE SPIRITUALIST AT WORK should be supported, and those who are in the field working hard all the time. The times demand that the Spiritualists awake every where, and gird on their armor of truth, for the enemy is ever at work.

Smith's Falls, N. Y., Mrs. M. H.: 50 cts., paper sent.

Rochester, N. Y., Mrs. M. P.: \$3.65 received. Please accept thanks for scrip and words of cheer.

Louisville, Ky., A. C. H.: \$1.10. "You will please continue THE SPIRITUALIST AT WORK. I am well pleased with it."

Minneapolis, Minn., J. S.; \$1. Your wish will be complied with. If you want the paper on time, we can send it to you as a favor.

Center Lisle, N. Y., L. R.: \$2,20 received, paper sent as requested.

St. Johnsbury, Vt., Mrs. M. M. for L. F.: \$1.10. Paper sent as directed. We thank

Champaign, Ill., Mrs. Y. sends us two new subscribers with \$2.20. This lady is a Spiritualist at work and of the Band Faithful; we wish we had many more such.

Norwalk, O., W. H. C.: \$1.10. This Bro. writes, "I have taken 13 Nos. and want to try as many more as I can pay for .- for after groping in the darkness and mystery of orthodoxy for forty years, I find that THE SPIRIT-UALIST AT WORK improves my sight. The recent article on the inconsistancy of Christianity viewed in its proper light, is sufficient to make lattice work of creed wherever found."

Decorah, Iowa, M. B. C.: \$1.10. You are right, and we will do as you wish.

N. Castine, Me., E. P., 60 cts, received, paper sent. Tell Old Nick to go ahead. We want to hear from Prof. W.

Joliet, Ill., Mrs. M. M.: \$1.10. We agree with you. "A Camper" told the truth about the Dubuque Camp Meeting. Dr. S. has called another meeting, where "pure Spiritualism" will be proclaimed. Now we say, let each pure Spiritualist that speaks at this second Iowa Camp Meeting, declare to the world how many living wives he has, and then throw dirt.

Angola, Ind., Dr. J. H. More, writes, "Please find enclosed 50 cents to continue payment for THE SPIRITUALIST AT WORK-I wish to keep paid in advance. Your paper suits me and I wish it to be sustained. Yours for the truth."

Hainesville, Ill., O. S.: \$1.10. Our old friends, Brother and Sister Lawson, send us this subscription; it is not the first good deed they have done for the SPIRITUALIST AT WORK and we know it will not be the last.

Kelloggsville, O., J. S.: \$2.15. Correction made, paper continu

Russian, N. C., A. A. S.: 20 cts. received, Please subscribe for specimen numbers sent. THE SPIRITUALIST AT WORK, it will bless

Philadelphia, Mrs. L. H.: \$1. Paper continued. We thank you. Will every subscriber in the city of Brotherly Love go and do like-

Fort Abercrombie, D. T., Daniel C.: \$1.10 received. Cannot furnish all back numbers. Let more of the 17th Infantry do as Daniel has and the Regiment will be the better for it.

Truckee, Cal., Mrs. P. W. S.: \$3.30. We thank our sister for this help. Let every worker in California do as well and our paper will be a power on the Pacific slope.

New York City, W. R. P.: \$1.30. Paper sent, address changed to Prospect Ave.

Waco, Texas, G. B. D.: \$1.20. Thanks for words of approval. Help us all you can in the Lone Star State.

New York City, A. E. C.: 20 cts. We have carried out your wish to the letter.

Toledo, O., C. D. Grimes,: \$2.20. We followed your direction. Now write to what point you want your paper sent each month and we will do it.

Coopersville, Mich., Mrs. E. P.: \$1 received. Will comply with your wishes. You can get the book at Banner of Light.

Providence, R. I., L. S.: \$1.10. Paper sent. Mitchellville, Iowa, Mrs. J. A. W.: \$2.25. Paper sent as directed.

Fair Haven, Conn., Dr. A. H.: \$3 received. This money was sent to Chicago. Don't do it, always send to Lombard.

Geneseo, Ill., E. B. H.: \$1.10.

Utica, J. B. E.: \$1. You will please send \$1.20 for Vol. 2, and postage.

We have many letters on hand which will be answered in our next.

TO THE SPIRITUALISTS AND THE PROVISIONAL COUNCIL OF THE UNIVERSAL ASSOCIATION OF SPIR-ITUALISTS OF AMERICA.

At the Annual Convention of the American Association of Spiritualists, held in Chicago in September, 1873, which was the largest del-egate convention at which I had been present egate convention at which I had been the subject of reorganization was largely discussed. The result was that the committee raised to specially consider the matter reported, and the Convention, with a few dissenting votes, adopted, with some few eliminations and amendations, a constitution which I had prepared for, and presented to, the Convention in Boston the year before, with the view to spread the idea of organization upon bottom

principles before the spiritualists generally.

At the latter time named, I saw that the spiritualists were not ready to enter into any organic form in which anything approaching the common interests was the foundation; and when the matter was proposed in Chicago, I was still fearful that but little approach had been made toward such readiness. While it is true that nearly all the delegates recognized the need of such an organization, very few, I think, were prepared to go out into the public field and advocate it. When I saw that the propositions contained in my plan for organization were likely to be adopted, I also saw that to adopt it as it stood would be to virtually adopt all organization out of existence, since it would be impossible for anything like an organization to grow up in a year under its provisions. Therefore, the only way to preserve the form of organization was to appoint provisions. Therefore, the only way to pre-serve the form of organization was to appoint a provisional Council to hold over until such

a provisional Council to hold over until such an organization could grow up. Such a council was provided for, to consist of twenty-five members, to be appointed by the Board of Managers of the old organization, who were to be ex officio members of the new council. But the division that has sprung up among Spiritualists over the question of woman's right to be her own sovereign controller in her social relations, has prevented me from pushing the subject of the organization, and even from taking the necessary steps to form the proposed the subject of the organization, and even from taking the necessary steps to form the proposed council; while the bitter personal opposition that has been made to myself as the representative of that principle, and the foundationless and vituperative abuse of which I have been made the subject by some prominent and really useful Spiritualists, has persuaded me finally and formally to withdraw from the presidency of the Board of Managers, and the proposed Provisional Council.

I do this now thus early in the season in

proposed Provisional Council.

I do this now, thus early in the season, in order that, if they wish to do so, the Spiritualists of the country may take the necessary steps to call a convention and perfect a new organization, under which all may come together and unite upon such principles as they may be able to agree upon, ignoring and limitmay be able to agree upon, ignoring and limiting and expurgating the subjects that have been a source of discord and dissention for three years. For my part I cannot consent to any participation in any organization that

in any manner encroaches upon the fullest and freest consideration of all subjects, or expe-

in any manner encroaches upon the fullest and freest consideration of all subjects, or especially that which ignores the most vital of all questions, and to reach which I have advocated woman's social emancipation; for until children are bred and born properly there can be only slight improvement in the race. To me this is a more important matter than Spirualism perse, and I do not hesitate to withdraw from active participation in the latter, in order that my interest in the former may not longer, even seemingly, embarrass any. body who differs with me upon the respective importance of the two questions.

In taking this step, I also desire as far as I can, to make it further unnecessary for any. body to travel over the country opprobriously, unjustly and untruthfully denouncing the cause of social freedom, and putting contumely and disgrace upon a divine thing, by reason of their personal dislike of me. In other words, I wish so to act that the cause may be permitted to go before the people upon its own merits, divorced from the reputation which has been pretendedly borrowed from me with which it has been clothed and presented to them. Of whatever injustice I may be still made the subject, I do not wish it to be reflected through me upon the general cause.

I would not, however, have it inferred from this that my interest either in Spiritualism or social freedom is at all abated; or that my active exertions in my own individual way in their behalf are to be lessened at all. On the contrary, I would have it, this act of mine, regarded as it ought to be, as an evidence of

their benail are to be lessened at all. On the contrary, I would have it, this act of mine, regarded as it ought to be, as an evidence of an increased interest in both subjects. Indeed, I shall never feel like saying with Simeon of old, "Now lettest thou thy servant deeon of old, "Now lettest thou thy part," until the former shall have part," until the former shall have cuminated in the visible resurrection, and the latter shall have so far prevailed that there shall be no more unwilling motherhood to replenish the

more unwilling motherhood to replenish the ranks of misery, vice and crime.

Moreover, I feel that the time for special labor in any single branch of reform is passed, and that all reforms ought to be blended together into a general system for the reconstruction of society. Indeed, I believe that this will become a necessity of the immediate future. There are disintegrating influences at work in all departments of the social structure, which cannot do otherwise than undermine it. Who can observe the constant stream of eviwhich cannot do otherwise than undermine as Who can observe the constant stream of evidence of corruption in political, financial, industrial, social and religious circles, and not feel that the end of present things is nigh? When chaos comes, as come it must, no one the reforms can be the basis of reconstrucor two reforms can be the basis of reconstruction. All must be blended together into a common system, and it is in this field that I prefer specially to labor. I was hopeful that I could make the Spiritualists of the country I could make the Spiritualists of the country see this as I see it, and to come to some outspoken action in the right direction; but as I have not been able to do this, I do not wish to stand in the way of their doing whatever they may wish to do in a less comprehensive way.

I therefore, respectfully resign the Presidency of the National Association into the hands of the managers of the Association of Spiritualists of the country, to leave them and the board free to take such initial steps as they may deem proper and right, only reserving to

may deem proper and right, only reserving to myself the right to join in any such delibera-tions, and to advance and advocate what seem to me to be the best things.

Respectfully,
VICTORIA C. WOODHULL.

HOW IT WORKS.

HOW IT WORKS.

The practical working of woman's suffrage is thus explained by the Laramie Sentinel in a recent issue. It says: "To us the novelty has worn off, and we have had time to coolly estimate the results. There are those here who can remember the condition of things here six or seven years ago, and can compare them with the present, and though we might differ somewhat as to the causes which have produced this change for the better, yet we shall be able to agree upon a few facts. We never had a term of court here, held in a decent and comfortable place, with its proceedings marked throughout by decency and decorum, and divested of everything pertaining to levity and blackguardism, till our ladies were summoned to attend and participate in it. We never had a grand jury here who boldly and unflinchingly took hold to investigate offenses against decency and morality, and hunt out and bring offenders to punishment, till we had a grand jury composed largely of ladies. We had had several terms of court, but had scarcely been able to convict or punish a single criminal for any crime, however heinous, through the medium of those courts, till we got juries composed largely of women. We did not have a single crime, however heinous, through the medium of those courts, till we got juries composed largely of women. We did not have a single election here without drunkenness, rowdyism, quarreling, fighting, and bloodshed, until our wives, mothers, sisters, and daughters were permitted to accompany us to the polls. We well remember the time when many a man stayed away from the polls, losing his right of citizenship, rather than encounter the danger and rowdyism he must meet in order to exercise it. But all this is changed. Our elections go off as quietly as any other social gathering, no matter how heated a political campaign may be, or how important the issues at stake. And we all point with pride to the result, whether or not we agree as to the cause which has produced it."

It is said that vines and plants are best pro-tected from insects by applying buckwheat flour. If sprinkled on cabbage at the time the leaves begin to curl to form the head, it will surely protect it from the cabbage worm.